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Sermons

THE ROCK-FOUNDATION.

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Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.—ST. MATT. vii., 24, 25.

IF there is one cry which, in these days, is heard oftener than any other when men are talking about religion, it is the cry for definiteness. The pulpit, professing to speak for its Master, Christ, calls men to come and be His disciples and join His fellowship, and believe His truth, and obey His precepts. And men answer, "How can we do as you bid us, until we know who are Christ's disciples, and where is His fellowship and what is His truth and His will? One set of teachers make of religion a ceremony, and another an emotion, and others yet a historic memory. There are the Romanists and the Revivalists and the Liberalists—which shall we follow? Whose creed shall we believe? May not you Christians wisely set about finding some common ground of agreement among yourselves before you urge men to come into a fellowship whose conspicuous characteristics are its differences and alienations?"

It is the chief value of such words as I have just read to you, that they lift all such criticisms as these into the clear light of common sense and practical duty. "You want"—it is as though Christ Himself had said it—"some

firm standing ground, some clear and definite point of departure. Here it is. Here are certain words of mine." (He is just concluding, you remember, the Sermon on the Mount.) "Take them and live them. They are plain enough and simple enough. Do them! Translate them into conduct; and in doing so you will find that your life has gotten its poise and found the secret of steadfastness. You will be conscious that, under you there is something that will not shift, and that that something is a rock."

I ask your attention, this morning, to the plain and practical character of these words of Christ. Do you say, my brother, that you are unsettled by the perplexing and contradictory voices of men who profess to be religious teachers; what could be plainer than this language? What proved more satisfactory to the minds to whom these words were first spoken? We sometimes talk about our religious perplexities as if men had never felt them before. When we meet with a difficulty, an inconsistency, a dark place in religion, we think of ourselves as Columbus did when the keel of his vessel first grated upon our Western shores. No one has ever struck these shores before, we fancy. But it is not so. We have only to read the Bible to see that it is not so. You never had a hard thought about God—you never faltered before some mystery that seemed to tax too heavily your faith or your patience, that you cannot find the like of it in one or other of the two Testaments. The Psalm, the pages of Jeremiah, of David, and pre-eminently those of Job, are full of the cries of men seeking for the foundation of things and asking some answer to questions which seemed too hard for them.

And when Christ came He declared Himself to be the answer to those questions. "Come unto Me," He says, "ye that are weary and heavy laden and I will give you rest." What kind of rest? Was there to be no more work, no more bread-winning with the hands or with the brain? No more thought and forecast and patient toil? Ah! it was not for such rest that the world waited then, nor that it waits to-day. It was rest for a vagrant faith, for unsatisfied affections, for unrealized ideals. It was the rest that comes with light and assurance and peace of the conscience and the reason. And so Christ says, "Come to Me. I am the Light, I am the Truth. I and My Father are one. I am thy Redeemer, the Holy One of Israel. He that believeth My sayings and doeth them, his house shall stand, because it is built upon a rock!"

Well, there were some men and women long ago who heard Him say this, and who took Him at His word. They were not theologians, they were not philosophers, they were not men of science. But neither were they fools nor fanatics. You can read what they wrote, if you choose, and form your own opinion of them. One of them was a physician and was the author of the books of the Acts and of the Gospel which bears his name—I mean St. Luke. Another was a fisherman first and a Bishop afterwards, who wrote a letter which we know as the Epistle General of St. James. Another was Peter, and another John, and another Paul. All these men, and others beside them, have put themselves upon record. They heard Christ's words and set about

doing them with all their might and main. And you may read the influence of their conduct in their writings. They lived through some of the most trying and unsettled days that the world has ever seen; most of them endured lives of hardship and died deaths of martyrdom, because of their opinions; but there can be no doubt about the clearness of their convictions, the serenity of their faith or the steadfastness of their souls. They had found the Rock. And amid storms, the like of which the world had not known before, they were anchored to the eternal throne itself!

"But these men lived a great while ago," it may be said. "What threatened faith in those days was very unlike that which threatens it to-day."

It may be so, but what of it, if to-day we may find those who are doing precisely the same thing that these men did, with precisely the same results? And there are not wanting such witnesses. There are not wanting to-day, in other words, those who are hearing Christ's sayings, listening for them, attending to them, and then doing them. Day by day they are translating Christ's words into their own faith and life. They are believing Him and obeying Him. They are seeing in Him something nobler than is to be seen anywhere else and they are striving to be transfigured into His nobleness by doing His will.

And these persons have no difficulties. They are not ignorant of the strife of sects, the conflict of creeds, the divisions of Christendom. But all these divisions mean to them no more than the way in which men who have chosen to look at a fragment of the truth have distorted and perverted it. They do not choose to look at a fragment, but at the whole truth. There is one who is Himself that whole Truth, and who when He says, "I am the Truth," so names Himself, and they choose to look at Him. They hear Him say, "Whosoever heareth these sayings of mine and doeth them, he shall find his feet upon the Rock," and they take Him at His word. Here are the sayings and here is their daily opportunity. There is not one of those sayings—take the three chapters of St. Matthew's Gospel that contain the Sermon on the Mount, the fifth and sixth and seventh, and read them for yourselves—that is not perfectly clear and intelligible and above all practicable. Christ says, "Hear and do these things," and they have heard and are doing them—and they are at rest. Pain has not lost its power to hurt them, nor sorrow to wound them, nor sin to tempt them. But they are not adrift. They have found an anchorage, and they know that they will ride out the storm and touch land at last in the haven where they would be.

Why is not this true of all of us? If we are in doubt about God and the soul and the hereafter—if we find ourselves only too ready to listen to any voice that tells us that there is no heaven nor hell nor life and world to come—if we are uncertain about duty, and perplexed concerning matters of right and wrong, why do we not imitate those who have gained clearness and confidence and a firm standing-place concerning all these questions, by hearing Christ's voice and doing His will? I greatly fear that it is simply because we do not want to. I fear that our doubts are not so deep

or grave or disturbing as to give us any real disquietude. I wish they were. I would that we were so shaken by them that we could not rest day nor night until we had planted our feet upon something that did not shift! I wish that, instead of dismissing questions that touch the very foundations, with a light laugh, saying only, "Well, it may be so, and all that we have hoped and believed may be only a bright dream or an empty superstition—who can tell?" we were so wretched in our uncertainty that we could not rest until we had ended it. There is nothing to be dreaded from such a state of mind as that, if only it is honestly dealt with. But what I think we ought to dread in this generation is that other condition of the mind, in which it is too indolent to doubt and too indifferent to believe. What we have most to lament, whether in ourselves or in others, is that torpor of the will and of the great moral affections which is content to drift upon the surface of things and to take the chances whether God is real and His law a fact, or both God and duty and the world to come the inventions of human tradition and of what is now called "the religious imagination." And will anybody dignify such a condition of mind as that by calling it by so grave and serious a name as doubt? If you would know what doubt is, read the words of Job, of Asaph, of David, and men like them who were torn almost asunder by the deep anxiety that tortured them. How they challenged God—how they almost flung their difficulties in His face! "Why doth the wicked prosper?" "Behold my desire is that the Almighty would answer me." "Thou knowest that I am not wicked. Wherefore hast Thou brought me forth?" These men wanted light and they wrestled and agonized for it, and so their doubt drove them to find its solution. But to-day, as Frederick Maurice said of England nearly twenty years ago, "the absence of positive faith and righteous doubt are exactly correlative. They are twin symptoms of the same decadence. . . There is plenty of indifference, plenty of denial, plenty of cool passing by of whatever cannot be understood, plenty of complacent setting up or adoption of new philosophical theories, but of the resolute struggle for truth, O how little! . . . The state of mind, I take it, which is thus shown is one closely analogous to that exhibited in the multiplication of gods"* when Paul was preaching at Athens. Everybody was willing to run after a new voice, and hear of a new divinity—Paul's or any other. But when he spoke to them of the unseen and unknown God it was simply babble, and nobody turned to challenge or to test it. And yet, all the while, now as then, you and I are building our houses and founding them upon—something. Amid whatever things employ us, business, pleasure, rivalries, recriminations, secret plans and ambitions, there are rising the unseen outlines of that one house which every soul that has ever lived, after some fashion or other, on the Rock or on the sand, is daily and hourly rearing. Of course I am speaking of that inmost personality which you call your character. You may not be conscious how constantly you are rearing this building—indeed we never are, and the growth of character is one of the most subtle and imperceptible things in

* Dialogue on Doubt, Tracts for Priests and People, pages 280–281.

the whole realm of human life. How many cases are there in others, where we cannot trace its progress and can only estimate it by its results. Here is some one living beside us, who, a little while ago (only a few years as it seems to us, looking back on them now), stood as well as anybody. His neighbors trusted him, the world spoke well of him, his friends were hopeful and were proud of him. But now it is all changed. He has never committed a crime. He has never outraged a social decorum. To all appearances he is as respectable a person as anybody in the community. But we have certain ways of speaking of him which are expressive of that change which has nevertheless taken place in the common estimate of him. "He is slippery or shifty." "He has lost caste." There were certain unpleasant things said once. In a word, he is not trusted. If we wanted any one to confide in, any one in whose hands to repose a grave and sacred responsibility, we should never think of going to this man. And yet all the while he has a sort of admitted respectability. What does it mean?

It means, my young brother (for such a lesson has a supreme interest for you), that this man has been building upon the sands—the sand of expediency, the shoal of selfishness, the drift and wash of popular sentiment. He has never gone down to the bed-rock of eternal principle and asked "what is right?" He has never meant not to do this, perhaps. He has expected that some day he would. He has seen that the men who can sacrifice a present advantage to a righteous principle are the men that endure in the long run. "But he is not as strong as they are," he says; "when he gets on his feet he means to do as they do." But if he ever does get on his feet, he finds that he has trained them to stand in the sand and not on the Rock, and that it is too late to unlearn the habits of half a lifetime, if he wanted to. But he does not want to. By the time he has come to be forty years of age such a man has determined that he will let principles take their chances, and go on with the rule with which he began. It is thus that character is builded.

And so when the storms come, it is thus that character is wrecked. The rain and the floods and the winds—we all know what they stand for! They stand for temptation—they stand for sickness and sorrow and misfortune. You can build your house on the beach in fair weather, but when the sea, after the long slumbrous summer-time, wakes up with these November gales and thunders in its might, then, unless underneath you there is something better than sand, the story will be a very short one. Go down to the shore after some fierce tempest has desolated our coasts, and see the flotsam and jetsam drifting to and fro upon the lazy tides. Once these shattered timbers were the fair homes of men, but they were anchored to no rock, and to-day they are rubbish. And just so, on that wider sea which we call life, there drift to and fro the ruins of other buildings reared upon moral sand. We all remember them. One of them came into your office, yesterday, O, busy man. He was clouded with drink, shabby and cringing and broken-spirited. It may even have been that it was a woman, who begged of you—a woman who had had her chance, and entered upon her career, full of promise and hope.

You can remember these poor creatures when life was young with them and when their opportunity was almost as good as the best. But in those bright days whose voice was it they heard, and whose will that they obeyed? Do you think that they ever troubled themselves much about the Sermon on the Mount? If you had said to them, "My brother, my sister, in this transaction, in this fellowship, in this indulgence have you ever asked yourself what has Christ to say to me?" do you not know the look and laugh with which they would have answered you? And thus, long ago, they chose their foundation and builded their character upon it.

And yet there is a Rock upon which they might have builded, even as you and I may. "One day," says Lacordaire, speaking of his first visit to Rome, "my heart all trembling with emotion, I entered by the Flaminian gate into that famous city which has conquered the world by her art and governed it by her laws. I hurried to the Capitol; but the temple of Jupiter Capitolinus no longer crowned its heroic summits. I descended to the forum; the orator's tribune was broken down and the voice of herdsmen had succeeded to the voices of Cicero and Hortensius. I mounted the steep paths of the Palatine hill: the Cæsars were gone, and they had not left even a praetorium at the entry to ask the names of the inquisitive stranger. But whilst I was pondering those mighty ruins through the azure of Italian sky, I perceived in the distance a temple . . . I advanced toward it, and there, upon a vast space I found . . . an obelisk of granite standing in its midst, bearing this inscription, 'Christus Vincit, Christus regnat, Christus imperat, Christus ab omni malo plebem suam liberat.' Christ conquers, Christ rules, Christ commands, Christ delivers his people from all evil."*

Here was something that had endured. Here was the foundation that lasts. What hopes have been built upon it, and have not been disappointed; what wandering feet have sought it and have found eternal rest; what storms men have faced standing on this Rock, and though the rains descended and the floods came, how they have held their place unshaken!

It is to that Rock that I would fain lead your feet and fasten your hopes to-day. In this busy life of ours we are all building after some fashion or other, and if we are rearing nothing else we are rearing that innermost structure which we call character. What is our foundation and from what are we building? It does not matter how graceful may be the superstructure, nor how much gilding and decoration we may put upon the walls. It does not matter that utmost cost and skill have been expended upon accomplishments and refinements if all this toil and thought rests only upon the sand. What then are the principles that underlie your life? Have you any clear purpose and strong determination to build a character for eternity? Just now, it may be, a great many of us are so hidden within the scaffolding of our lives, the temporary and the transient that circumstances have built about us, that it may be hard to discover what the meaning of these lives will be. But one

* Lacordaire Jesus Christ. Conferences, pp. 102, 103.

day the scaffolding will come down, and then, as the other morning at Cologne, when the last builders' platform was removed and the wonderful spires which it has taken five hundred years to rear stood unveiled in their completed beauty, then at length men will see, for God will show them—in what spirit it was that we builded our lives and so determined our destiny. And then most of all it will be plain whether we have built for the sunshine and on the sand, or for storm and sunshine alike, upon the Rock.

Take this thought home with you then as you go from these walls to-day. Whether you will or no, God has so ordered it that you shall be a builder. You are to build the structure of your own character and determine thus your own destiny. And over against you as you build, whether you need Him or no, stands One in whose hands are the wounds which witness to His infinite love even as on His brow there is the crown of an imperial power. And this Being, looking upon you as you build, speaks to you His truth and bids you take it and build it into the structure of your life. He offers you no philosophy for your speculation, nor any mystery for your curiosity, nor any problem for your intellect. But this he says, "Whoso heareth these sayings of mine and doeth them, already he has found, and has begun to build, upon a Rock. The storms may come, but he need not fear them. The winds may blow, but he can defy them. The floods may arise, but he will outlast them, for his feet are upon the Rock and that Rock is the Rock of Ages."

Building upon Sand.—The poor, foolish man makes a concession to the need of religion in that he also builds a house. He takes much trouble and great pains, collects materials, makes disposition of them, ornaments the building internally and externally—but all is in vain. It is built upon the sand. In how many various ways many go about to establish their own righteousness. When I think of the seclusion of the dervis, the incarceration of the monk, the solitude of the nun, the pilgrimage of the mussulman, the orisons of the Jews, the penances of the Romanist and the self-righteous observances of the Pharisee, who thinks he can be saved by his alms-deeds, by bequeathing his property to the poor and leaving his name high in the gilded roll of a hospital or asylum—I think of the man who builds his house upon the sand.

But that house fell, and its fall was great, because irrevocable. So is it with the soul that has depended for its salvation upon any foundation but Jesus Christ. Its fall is great, irrevocable and ruinous. How dreadful to think of one who has departed, having built upon the sand. We do not like a moonless night nor a starless desolation, and cannot dwell upon hopeless misery. We rather hurry away to the glory and blessedness of those who are with the Lord, who built upon the rock Christ, and when the edifice was completed it was with shoutings of "grace, grace unto it."

E. Andrews, D.D.

LIGHT THE OUTCOME OF LIFE.

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In Him was life and the life was the light of men.—John i., 4.

In no department of literature in these past twenty-five years has more evident improvement been made than in that of life-writing. It is one thing to collect the events of a man's life and arrange them in the order of years; but a distinct matter, and one involving peculiar tact and appreciation, so to arrange them as to set loose before the reader the real quality of the man and the true genius of his life. The perfection of a biography is not that it relates all that its subject ever did and said, but that with the smallest array of facts possible it gains for us admission into the man's true inwardness. And the biographer's great embarrassment is that the real spirit and inmost quality of a man slip out in so many little quiet ways that are appreciable enough in the interchange of familiar intercourse, but so delicate and intangible as to slip through the meshes of verbal representation. We have all known persons some single gesture of whose hand, expression of countenance, twinkle of the eye, play of the lip, really set free more of the essential flavor of the man than any amount of biographic detail could do. For it is not the man's performances really that we are trying to get at, but something more interior, something that inspired these performances and worked itself out through them. It is not performances that compose life, but life rather that composes performances.

And it is in just this more careful way that the word life gets used in our text: "In Him was life and the life was the light of men." So it was not what He said, did or suffered, that enlightened men and drew them under His power; it was only the glimpses that through His words and works they got of Him. His sermons, miracles, agonies, were only the rifts through which they looked up into Him, and beheld the life, wise, strong and tender, that was in Him. For you know that it is not the rift in the cloud that gives the light. The rift is only the fracture through which the light breaks. And real greatness often and usually declares itself most adequately and effectively in ways that hardly admit of being worded. And it is just here that the biographer's difficulty lies. He is all the time struggling with the sense that this man is more than can be stated, that he is greater than anything he definitely did or said. So every eulogy is necessarily a failure. That is why the same person becomes so frequently the subject of several biographies. To use the phrase we employ in cyphering in division, there is no biography that will go in a life without a remainder. If you attempt to describe a landscape and are anything of a word-painter, you will do it with measurable success. But with the greatest facility in the art possible, there will be a residue that will

elude your best attempt at a description; and it is just the best thing always that will slip out and get left.

If the life-power and the life-meaning were lodged in words definitely spoken and in deeds definitely done, then a man's biography were best composed of the stenographic report of his speeches and the linear gauge of his performance. But life is an inward matter—"In Him was life;" and the influence emanating from life and working in power upon others, is more apt to be like the water that lies in the grass of a summer morning, of which more will dissipate itself in silent evaporation than will trickle down the hillside and sing itself away audibly toward the sea.

There is no life that has been so numerously written as the life of Jesus Christ. Four inspired biographers here tried their hand at it; no two of their biographies alike, and no one of them in the broadest sense a success. It is a most remarkable comment upon Christ that men here never got over writing commentaries upon Him. It is a long matter that never gets spoken to the end when there are so many that are trying to speak. And the difficulty here is in part like that of biography generally. It was not the wisdom of Christ's words, nor the splendor of His works that filled those three years and a half with great event; it was He the life that was in Him; and with all that was stimulating in His discourses, startling in His works of wonder, and harrowing in His sufferings, the life that was in Him would be quite as likely to issue in effects that would be healing, when its creeping forth was a quiet and stealthy one, just as it is the light, not the lightning that best fills the earth with radiance; not the hurricane, but the gentle breath out of the south that stirs air and sea and standing corn into most healthful play, and not the deluge but the rain that drops upon the furrows with most of fertility.

And when we fully feel that the life that was the light of men was something that was in Him, and something, too, that was quite likely to do its best work silently and in a manner to defy record, I think we shall be able to understand some things about Christ and His kingdom in the world that are otherwise a little difficult, and to draw some inferences that will be of value to us, in a way quite practical.

It explains the difficulty we have just noticed in composing any history of those three years that shall be in any manner adequate. It explains how Christ could have founded His kingdom and yet drawn to Him so little of the world's notice while founding it. His working was a silent and stealthy working. He did not ground His kingdom in event but in and upon Himself. I think we must often have felt in reading the Gospels how much there must have been in Christ and in His moulding and renewing and upbuilding influence exercised upon His disciples that has never come to any expression in the Gospels, and never could have come to verbal expression anywhere; quite as we never could find it written in any treatise upon plants all the quiet but potent influences that braid themselves in together so skilfully but so unpretentiously to foster the life that lies back in the germ and unfold it into growth and years and stature.

It has been used as an argument against the Christ of the Gospels that the nations knew nothing about Him. It looks more as though the argument leaned the other way. Here is the kingdom of heaven established, and as we generally interpret facts, the very quietude and noiselessness of its founder is only the proof of a more superlative power. Romulus founded Rome; Rome was a great empire and the world knew something about Romulus. Cyrus founded the Persian empire and records that were contemporary have taken some notice of Cyrus. Alexander established the Graeco-Macedonian Empire and there are in profane annals of the period abundant mention of the son of Philip; but nobody outside of the little dot of land called Palestine knew anything about what Christ so-called was doing. But then here is the kingdom established, and it has got to be explained, stronger than that of Romulus, more intense than that of the Macedonian, and broader than that of Cyrus. Certainly there are no events known to us that are staunch enough to support it. But here is the kingdom established, Christ's kingdom so-called. Something must underlie it. A castle that has stood two thousand years is itself proof positive of foundation, and if the foundation was laid noiselessly like Solomon's temple, in which was heard neither hammer, axe, nor any tool of iron, so much greater the splendor of its founding; for however laid, two thousand years of history put their pressure upon the foundation stone, and the citizens of the kingdom, even their enemies being judges, never had greater occasion to rejoice and glory in its stupendous solidity. Clearly the argument leans the other way. Alexander laid the foundations of his empire in strokes that rung across the continent from the pillars of Hercules to the Indus. But Alexander would have had to be much more than Alexander to have planted his empire in the gentleness and noiselessness with which the Judean founded his kingdom on the banks of the Jordan. The argument leans the other way, and the very quietude with which the empire of the Lord was inaugurated only shows that it was not upon event, but upon a person and upon a life that it was built, and upon what life shall the centuries, the continents, the nations, and the islands of Christianity sustain their pressure if not upon the life of the Son of God?

And then there is another fact explained by certain quiet and necessarily unexplained influence that was incessently emanating from Christ, and that told upon men more than any startling works of His could have done; and that is the way in which the people about Him, and particularly His enemies seemed, many of them, to be affected toward Him. There is a hint of it in the way in which the multitudes received the Sermon on the Mount. They are not reported as having been much moved by the sermon, but there was something about Him that arrested and riveted their attention, that the Gospel does not quite explain. But cases that are vastly clearer than this are such as His making a whip of small cords and going into the temple and driving out the cattle and the money-changers, upsetting the tables and pouring out the money; and no one seems to have argued with Him, nor to have withstood Him, and the gospel narrative makes no effort to explain it. The

scourge of small cords is no shadow of explanation. There was something in the Lord's eye, or some emanation from Him of resistless sovereignty that the story does not tell, could not tell probably. Then we see in another place that His enemies were afraid to arrest Him. They sent officers for that purpose. They came back without Him. "Why have ye not brought Him?" the Pharisees asked; "Never man spoke like this man;" and the matter dropped there. And then farther on, when they came to the point of arresting Him, they shrank back in a most inexplicable manner from laying hands upon Him, and as the Evangelist says, "went backward and fell to the ground." When we have read the incident I wonder what reason we have assigned to ourselves for behavior so unsoldierly. What sight hindered them, or thought detained, or invisible influence repressed them? If we had not become habituated from childhood to the idea of Judas' suicide I think that it would set us all querying in what way Christ had so worked upon the traitor that death was pleasanter to Him than life with its bad retrospect. The Bible is interesting in what it does say and almost as much so in what it does not. Pilate, in saying: "What I have written, I have written," shows ample evidence of surmises and suspicions that Scripture does not clear up. And the Roman centurian that stood watching Him while He was dying on the cross, from some causes that the story does not make clear, had suggestions started in his mind that were quite un-Roman.

And I think that wherever we read in the Gospel, whether bearing upon the Lord's relation to His enemies or to His friends, we shall continually find results out of all proportion with stated causes, and be put upon reading a great deal between the lines. I am persuaded that we lay too much stress relatively upon those acts and words of the Lord that were so definite that they could be repeated and reported, and vastly too little upon those finer influences that went out from Him, which were too urgent not to be effective, but too subtle to be comprised inside any reporter's record.

Now, while in this I have had it as one object to make us more inquisitive and appreciative readers of the holy story of the working Christ, I have had also another purpose. We have, I am sure, over-estimated the redemptive power of the conspicuous acts of Christ's life and under-estimated the efficacy of the influence that, silent and gentle, was in course of constant emanation from Him. We have forgotten that the life that was the life of the world was primarily not His teaching, His miracles, or His cross, but the life that was in Him. "I am the life." And quite the same mistake we as Christians make about ourselves; for in the measure that Christ has been formed in us, we, too, are the light of the world, as Jesus said upon the mountain, and our life that is the light of the world is the light that is in us. We live in a demonstrative time and in a demonstrative town. It is quite in the spirit of the times to estimate things and men by the figure they will make, to calculate values cubically and rate forces by their capacity of representation, and this idea has stolen into our theories of Christian aggression till a man signifies pretty nearly nothing as an agency of evangelization unless he is doing some

conspicuous and hard work for Christ. I am not antagonizing any most earnest and indefatigable Christian worker that may be among us: there is no quarrel between us. All I want to claim is, that if a man is a Christian, there are no better gospel results wrought in the world than will be wrought by the simple, quiet, every-day shining of his Christian life and light. "Ye are the light of the world," Christ said to His disciples. I have heard that explained as meaning that Christians are to become a light by going about and preaching and exhorting men to holy affections and practices. Well, now, it means nothing of the kind. It does not mean that Christians have got to do something in order to become a light; it means that just because they are Christians they are a light. "Ye are the light," not the great brilliant deeds that you perform, not the great persuasive words that you speak. "Ye are the light." Christians shine without being obliged to go out of their way—without being obliged to put themselves to any pains. It is in the very nature of the case that light should drop off from them as lights fall from a blazing candle. Salt, too, does not go out of its way to be conserving. It is just its nature to conserve. Ye are the salt of the earth. It is the whole drift of this allusion to the light and the salt, lodged as the allusion is in this chapter right in the midst of a discourse that is busy only with the sweetness and purities of the inward life, to teach that the same thing holds of Christian men as holds of Christ, that it is the life, the man himself, in his Christian nature, that is the light of the world. And while the delay of the millenium is certainly due in part to the feeble refulgence of the preachers who shine in a public way on Sunday, it is doubtless due as much to the feeble refulgence of the laymen who shine in a less public way on week-days.

And there are several advantages which you as lay-luminaries have which pulpit-luminaries do not have. A living Christian out among men in daily employment is an incessant fountain of gospel light; that is, if he is a Christian. He preaches all the time. A formal discourse is but for half an hour. A Christian life lived out among men is all of it text, argument and application, and never lets go. When our Sunday service is over, whatever effect may have been produced is most likely evanescent; and when we turn up our faces to be preached to a week hence the service will not find us exactly where to-day leaves us. A sermon does not record itself in fast colors. Nothing is more evaporative than a good impression. But a holy life preaches all the time; it is an incessant sermon. It accumulates effects, and adds results together.

Another advantage our preaching will have will be that it will reach men that never come into the house of God to hear preaching of a more formal kind. There will be just as many Christian pulpits in the street and shop and banking-houses down town to-morrow as there are living Christians down-town to-morrow. The reference is not to talking the Gospel, but the gospel power there is in the simple living of a man that has Christ formed in him. And you will reach a much larger congregation than is gathered here and a much more miscellaneous one, and of which, perhaps, not a tenth hear the Gospel

preached in a formal way. You have in this respect eminent advantage. Ye are the light of the world. Ye are the salt of the earth. Suppose you have twenty unconverted men in your employ. You are a Christian. It is safe to assume that the twenty are becoming inclined towards Christianity under the pressure of the mellowing and subduing quality of your Christianity. I go to a man and ask him if he will take a class in the Sunday-school or Mission-school. He pleads secular pressure of duty and very likely the plea is an adequate one. But has it occurred to him that by arrangement of Providence his unconverted employees or companions are to all intents and purposes a mission-class held six days out of seven, under the discipline of his gospel living?

"Down town is a busy place to think of injecting into business hours gospel aims and influences." I know; but did you never think of it, that the light that is run up on the mast-head of a steamer never has to stop to shine? Did it never occur to you that the exceeding velocity with which the sun moves never interferes with its refulgence? It would be a sickly sort of luminary that would have to stop in order to shine. A Christian ought rather to be in that respect like a fire-fly that lightens most just when it is on the wing.

The simple living of the lay-Christian has this advantage, too, that his preaching is unprofessional preaching.. There is little likelihood that his piety will be discounted. There are certain aspects of ministerial life that are liable to put men upon thinking about the clergy a little in the vein in which Satan thought about the man of Uz, when he asked, "Doth Job serve God for nought?" I confess to you frankly that there is to me something a little awkward about this. Christ had not where to lay His head. Paul was content with food and clothing. The present adjustment may be quite right, but it is certainly the case that more would be accomplished for men in the direction of salvation if they were quite sure that everything done clerically for souls was done with a pure and untarnished desire to save souls. I only mention this to show the advantage in which a lay-Christian is set in this particular. The unconverted man who comes under the discipline of your simple uncompensated example will feel no impulse to make that example mean less by deduction and subtraction. As things are now, there is nothing that can quite compare for power with piety and preaching that have about them no taint of the professional.

I mention only one other advantage that you have as preachers and that is that in the gospel life of a layman practicing and preaching do not get divorced. The two are naturally in wedlock. In Christ the two never fell asunder. Preaching may be practical, preaching may be about life, and yet be just far enough from life to disclose a cleavage. "Cheap as preaching," has become a proverb. Between you and those to whom your Christian living addresses itself preachingly, there is no such unlikeness of temptations and pursuits as to make your holy living seem to them in the least degree unreal or impracticable. The principles by which you profess to live tell upon them with a power redoubled by your own witnessed observance of those principles.

There is no discourse on honesty so pungent as to do honestly. Dishonesty would soon become infamous in New York if every man that professes to be a Christian would simply observe the eighth Commandment.

The power of the Church is really, then, in the pew, not in the pulpit. And now, as we go into our place of prayer for a few moments—some of us—I want each to make serious with the question whether there is in him any of the life which is the light of the world; whether in the midst of the unsanctity and irreligion that prevails, he is a light shining in a dark place, a living gospel open to the perusal of every eye, a living epistle known and read of all men.

DEDICATORY SERVICE.

THE PRESENCE OF GOD IN HIS TEMPLE.

By William Roberts, D.D., Moriah Welsh Church, Utica, N. Y.

The Lord is in His holy temple: Let all the earth keep silence before Him.—Hab. ii., 20.

This important subject suggests four particulars: Consecration, Adoration, Expectation and Communion.

I. The Presence of God in His Temple forms the grand element of its Consecration. This consecration implies:

First, that there are subordinate elements in the dedication or the setting apart of it as the house of God. "This is none other than the house of God; this is the gate of Heaven." We find in Holy Writ that King Solomon, the officers and members of the Jewish Church, dedicated the temple in Jerusalem by the words of God's covenant, by prayer and praise. The officers and members of this Church have solemnly consecrated this edifice as the house of God. It is sanctified by the Word of God, prayer and praise, independent of all other ceremonies. This was considered sufficient in the order of its dedication.

Secondly: During the dedication we are to look and wait for demonstrations of the Divine Presence therein. In the Scriptural record of the consecration of Solomon's Temple we find "that the cloud" (probably the cloud which led the children of Israel through the Wilderness) "filled the house of the Lord; for the glory of the Lord had filled the house of the Lord." This, however, was a visible and special token of the Divine presence suited to the auspicious event. Moreover, there were five permanent symbols of God's presence in the temple: 1. The Shekinah. 2. The Ark and Mercy-Seat. 3. The Urim and Thummim. 4. Fire from Heaven. 5. The Spirit of Prophecy. These symbols, however, were only "shadows of good things to come" in the spiritual temple, or the Church under the New Testament. Here we have the real presence of God through His Spirit, the substance of the

shekinah. Here we have the atonement, or propitiation of Christ, the substance of the ark and mercy-seat. Here we have the intercession of Christ for the Church and the intercession of the Spirit in the Church, the urim and thummim. Here we are baptized with the Holy Ghost and with fire, the substance of the heavenly fire on the altar; and here we have the ministry of reconciliation, under the sanction and blessing of God, the substance of the spirit of prophecy. These are the antitypes in the spiritual temple, corresponding with the symbols exhibited in the material temple. Let us earnestly pray God for evident tokens of His gracious presence at the dedication of this house of worship.

Thirdly: The consecration of this edifice to the service of God should be accompanied with firm resolution and vigilant watchfulness, lest any exercises of common or unclean character be tolerated therein. The Jews were very jealous, in various ways, of the sanctity of the temple. I always admire the vigilant care shown by the Protestant Episcopal Church in not allowing common or doubtful services, even under the garb of religion, to be performed in their houses of worship.

II. That the Presence of God in His Temple demands the spirit of Adoration. By the spirit of adoration, I understand a spirit manifesting itself "in reverence and godly fear." Here we may observe, first, that our sole object in coming into the temple should be to worship the Lord. It may be inferred from the conduct of some persons that they are not influenced by a desire of worshipping God in His house. We ought to watch over the movements of our feet, lest we annoy and disturb the congregation in its devotional exercises. Just listen to the charge given by Solomon, the renowned king and preacher in Jerusalem: "Keep thy foot," or, according to the Welsh version, "Watch upon thy foot, when thou goest to the house of God." Jehovah expressly says, "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word." We remark, in the second place, that all the services in the Lord's temple should be imbued with the spirit of adoration. In singing God's praise, in reading and preaching God's Word, in offering our prayers to God, and in the celebration of all religious ordinances, we should worship the Lord in the beauty of holiness, serving Him acceptably with reverence and godly fear. May the glory of the Divine presence shed luster upon all the ordinances of his house!

We observe in the third place that all our conduct in the Lord's temple should be influenced by the spirit of adoration. The words of Cornelius, the Roman centurion, addressed to the Apostle Peter, are very remarkable in this connection: "Now, therefore, we are all here present before God to hear all things that are commanded thee of God." They all felt that they were in the presence of God; all regarded the preacher as the messenger of God; the eyes of all present were fixed upon him; and what was the result? "The Holy Ghost fell on all them who heard the Word." When we attend to our duty in the house of the Lord, we may reasonably expect the blessing of God to rest upon us.

III. The Presence of the Lord in His Temple justifies and encourages the

exercise of Expectation. Hear the words of Divine wisdom: "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Let sinners come to the temple in the expectation of the blessing of regeneration and conversion. "Faith cometh by hearing, and hearing by the Word of God." It is in the temple that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor are evangelized, or made new creatures in Christ Jesus. It is here that the slaves of sin are delivered from the bondage of corruption into the glorious liberty of the children of God. To you, parents, I would say: bring your children into the temple, for it is here that God fulfils that great and precious promise: "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the watercourses." Let the saints assemble together in the temple, for here the Lord supplies all their wants "according to his riches in glory." But what are the grounds which warrant our expectation to meet the Lord in His temple?

First, His express promise. His promise under the Old Testament was, "In all places where I will record My Name, I will come unto thee and I will bless thee." Hear the more liberal promise of our Redeemer under the New Testament; "Where two or three are gathered together in My Name, there am I in the midst of them;" "Lo, I am with you alway, even unto the end of the world;" "Faithful is He that promised, who also will do it."

Another ground of our expectation is the atonement of Christ. All the promises of God are in Him, yea, and in Him amen, to the glory of God the Father.

Third: we are warranted in expecting the presence of God in His temple, from the recorded instances of His gracious dealings with those who love His Name; we are surrounded with a cloud of witnesses.

IV. By the Presence of God in His Temple, we have sweet and holy Communion with Him. Here on the mercy-seat, He converses with His people, and they acknowledge His love with sweet accents of gratitude and joy, saying: "Truly, our fellowship is with the Father, and with His Son, Jesus Christ." This is the highest honor that can be conferred upon sinful men; it is the highest felicity enjoyed by man upon the earth; it is an indispensable qualification for the enjoyment of His presence in Heaven. The presence of God is the great need of the earth. It is wanted to rescue the world from the grasp of the Devil, and bring it into subjection to Christ the Lord. May God grant it speedily!

The Christian's Influence.—Go where he will the Christian is never without his influence. He cannot do an indifferent action. There are eyes upon him. He is being scanned and read often when he is not thinking about it—one noting his weakness of temper, another his tenderness of conscience, a third his large-hearted charitableness, a fourth the marks of a spiritual mind. Therefore the Christian should exhibit much of the mind of Christ, and be a remembrancer to many of His blessed example.

Rev. Daniel Moore.

THE LORD'S TEACHINGS REGARDING FUTURITY.

By C. A. Schapper, D.D., Superintendent of the Theological Seminary at Wittenberg, Germany.

There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day, etc.—Luke xvi., 19-31.

What does the Lord teach us in the parable of the rich man and Lazarus?

I. That there is a future world, an eternity, and in that eternity a heaven and a hell.

II. That at the gates of eternity a division will take place among the departing, and this division will, at the same time, be a decision for each individually.

III. That the decision depends upon our demeanor towards the divine revelation that has been given to us.

I. *a. The doctrine of a future world pervades the entire Gospel;* its great value rests upon this truth. The rich and the poor man depart out of this world into that world; in it they continue their personal lives with perfect consciousness, but their life is now an eternal one. If there were no future world, why then a Christ, who came from heaven into this world to teach us the way to the higher world? In such a case the true Gospel would be: "Let us be merry, for to-morrow we shall be dead!"

b. There have been times in Christendom when the longing for the future world was specially aroused in the hearts of men, so much so, that the claims and the privileges of the present life were almost forgotten. And yet those times were not the worst times of the world.

c. Such cannot be said of our present time; rather the opposite. *Worldliness is the characteristic of our times.* Thousands live in this world in a manner as if there was no other world. Here, upon earth, they seek their paradise and their heaven. They have a religion, but it is a religion of present, worldly enjoyment. How important, therefore, that the present generation should be constantly reminded of the solemn truth: there is a future world; there is an eternity.

2. All the more so, *because in that future world there is a place of torment and a place of happiness.* What does the Lord say of the rich man, what of Lazarus, after they had entered into eternity?

a. "*And in hell he lifted up his eyes, being in torment.*" Then there is a place of torment, and those who have entered therein suffer pain! It does not matter much what conceptions concerning the character of the punishment we may entertain—so much is beyond all doubt, that there is a place of tor-

ment. The chief point of the torment, no doubt, consists in the fact that those who are suffering are separated from and forsaken by God. This is hell. In the present life even the most ungodly man is not entirely forsaken by God. God's mercy still bears him, and God's light still shines for him. He has still time and opportunity for repentance.

b. But there is also a heaven. Lazarus was carried by the angels into Abraham's bosom. There he was comforted. There all tears shall be wiped from the eyes of the redeemed. To rest in God's love forever, to live in the communion of perfected saints, without ever being troubled by temptation or sin, to live without pain and sorrow in everlasting joy, to understand clearly and forever praise God's thoughts and ways—this is heaven. Shout it to the people then: there is a heaven, there is an eternal life for you !

II. *a. In this world poor Lazarus lay before the rich man's door.* When both had died their condition was changed at once and forever. The rich man in hell and in torment, the poor man in Abraham's bosom. *In this world the rich mingle with the poor, the good with the wicked, the children of this world with the children of God ;* such it is according to the good pleasure of God. *But at the gates of eternity a division takes place.* Every one will go to his own place. In vain does the poor-rich man turn his eyes toward the rich-poor man and ask for a service which among men is considered as of the least significance; for a great gulf is fixed between them.

b. This division includes at the same time an eternal decision ; it is the sequel of God's righteous judgment. The natural heart loves to flätter itself with the thought that at the gates of eternity, yea, even in the world to come, there will be plenty of time and opportunity to decide for heaven or hell. But there—God will decide. "It is appointed unto man once to die, and after that the judgment." What disappointments and awakenings are awaiting the worldly man at the gates of eternity ! Therefore, to-day, whilst thou livest, repent !

III. *a. Upon what does that decision which awaits us in the future world depend ?* This the Saviour teaches us in the conversation which takes place between the rich man and Abraham. *It depends upon the revelation which has been given to us and the use we make of it in the present world.* "They have Moses and the Prophets." According to them the rich man and his brethren will be judged. The word of revelation has been given to you, Oh man ! This word teaches you the way to eternity, and it thou shouldst *believe.*

b. The members of the Old Testament dispensation had *Moses, the man of the Law, and the Prophets, pointing to Christ;* this revelation was considered sufficient for them to teach them the way to eternal life.

c. What shall we Christians say, who possess the Gospel of Christ, the crucified and risen Redeemer ? There is one risen from the dead. If any one can testify of the things to come, it is He. And now it is this same Jesus who testifies of the things to come in our text. It is the same one, who by His death has brought us pardon for our sins, and by His resurrection, righteousness and everlasting life. He is God's well-beloved Son—Him you shall hear.

Children's Service

THE CHILD THE FATHER OF THE MAN.

By John H. Barrows, D.D., First Presbyterian Church, Chicago, Ill.

And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.—I. Sam. iii., 19.

The history of Samuel is one of extraordinary interest and profit to the young, for Samuel may be considered the best example or model of a child whose earliest years were given to God, and whose whole life was set to do God's will. In our text it is said of the boy Samuel that he grew and the Lord was with him, and let none of his words fall to the ground. He became the prophet of the people of Israel whom all trusted, and what he said proved true. His words did not fall to the earth like water which could not be gathered up. God set them up like pillars which all could see. He had said that great troubles were to come on account of the wickedness of Hophni and Phineas, the sons of Eli, the High Priest. The Philistines fought against Israel; the Ark of God was taken from the tabernacle into the battle-field. It was captured by the enemy. Hophni and Phineas were killed; Eli died. The glory departed from Israel. The holy place at Shiloh, where the tabernacle had long stood, was overthrown. Everything was in desolation and confusion. This was the fearful time for which Samuel was raised up. He became the hope of the people. He was the first great prophet since Moses, and he was the last of the Judges. All the days of his life he judged Israel, never receiving a bribe to blind his eyes. When he was old and gray-headed, he called the children of Israel together at Gilgal, and said: "I have walked before you from my childhood till this day. Behold, here I am; witness against me before the Lord and before his anointed" (*i.e.*, before Saul, who had been anointed to be king). "Whom have I defrauded? Whom have I oppressed?" And the people answered: "Thou hast not defrauded us nor oppressed us, neither hast thou taken aught of any man's hand." It was this Samuel who gave them victory over the Philistines. They looked on his prayers to God as their best protection. He was more than a prophet. He founded schools of prophets, and trained up young ministers as evangelists, who went up and down the land calling the people to God. And he was more than all this. Some of the boys have read enough of English history to know the name of the Earl of Warwick, who was called the king-maker, because he set up or pulled down English kings. Samuel was the king-maker of Israel. He anointed Saul as first king, and then, when Saul was yet alive, he anointed

David, and not Jonathan, Saul's son, as the rightful successor. His words did not fall to the ground. The people knew, and Saul knew, and David knew that what Samuel said was the will of God. And when Samuel died all Israel came together to lament over him. This man left a great name in all the after-history of the nation.

You have been studying in your Sabbath lessons the childhood of our glorious hero. It is wonderful that you and many millions of other children in all parts of the world should have been so eagerly poring over the life of a little boy born more than three thousand and fifty years ago among a rude people. Why are you doing it? I ask men who are infidels to explain it. Why would it not be better to have a lesson on the early life of Luther or Washington, and then on the early life of Lincoln or Garfield, or of some other famous and good man whose childhood is known to us, than to keep at these Bible biographies? Let me answer.

I. Because after we had been over them once or twice we should all get very sick and tired of trying to find any new and interesting and profitable lessons from the lives of the men I have named. These Bible stories, however, are fresh every time you come to them. Those who have studied them through the greatest number of years, love them best, and find most in them. Hannah's motherly piety is a sweet fountain still bubbling up in every Christian household of the globe. The story of Samuel's holy life in the tabernacle of Shiloh is still a garden of roses from which, after three thousand years, each of you may pick a fresh and fragrant bouquet. Daniel Webster was a wise man, and it was his opinion that more valuable truth which had yet escaped notice could be gathered from the Bible than from all other sources of truth put together.

The great work of Samuel's life was to lift up and prepare the people of Israel for the kingdom of David, and David the king was a type of Christ the king, and David the prophet wrote in his Psalms of the Messiah who was to sit upon his throne forever.

Now the story of Samuel leads on to Christ, and God grant that it may lead many of you to the Christ at whose altars this holy child so faithfully ministered.

The place of his birth was a village called Ramah, not far northeast of Jerusalem, which was then a city held by the heathen Jeborites. I remember, when I was on the Mount of Olives, looking over northwest to a hill which is still called Neby Samuil; that is, the prophet Samuel. This is supposed by some to have been the place where he was born and where he was buried. From the top of this hill the Crusaders, who came thither two thousand years after his death, caught their first sight of Jerusalem, then, as in Samuel's time, in the hands of unbelievers, and they called the spot "Montjoye," the joyful mountain. If Ramah proves the place from which you shall see Jesus the Saviour, it will be a mount of joy to you.

It was a dark and dismal time in the history of God's people when Samuel was born. The children of Israel did not occupy all of the promised land.

Heathen nations held part of it, and vexed and destroyed and robbed scattered tribes. The High Priest, Eli, was the Judge of Israel—a good man in some respects, but an indulgent and weak father, who let his wicked sons, Hophni and Phineas, disgrace the name and office of priest. This was the time when God gave to a holy and praying woman, Hannah, the child who was to be a prophet of the Lord, and was to teach Israel the true and right way.

And yet think of at least two very fortunate and favorable things there were about his beautiful childhood. In the first place he had a good father and mother. Elkanah, his father, we know but little about, but we know three things that are very creditable to him. First, he was a kind husband. We read of Elkanah saying to Hannah, when she was in bitter sorrow, "Why is thy heart grieved? Am I not better to thee than ten sons?" Secondly, he was a pious Israelite. We see him going from Ramah to Shiloh with his whole family, children and servants, to offer his gifts to God. Thirdly, we see Elkanah consenting, with his wife, to give up Samuel to the service of the Lord.

But if the boy's father was good, what shall we say of his mother? She was a *praying mother*, opening her heart to God in silent prayer, in the bitterness of her soul, standing at the gate of the tabernacle. When God gave her a son she called his name Samuel, "asked of God." And she was not a selfish mother. She did not say of the boy God gave to her, "He is mine." She gave him over to God's peculiar service. Many Christian fathers and mothers fail, in these days, to understand the fact that their children are gifts from the Heavenly Father to be consecrated back to the Giver. How often you hear such a remark as this: "I won't have my son become a minister," or "I wouldn't allow my daughter to go off to China as a missionary!" There are other women who have the spirit of Hannah, and whose deepest sorrow, it may be, is that a little mound in the graveyard marks the resting-place of a boy who, in the mother's hope, was to preach Christ among the benighted millions of Asia. And then remember that Hannah gave up her child at an age when it is hardest for a mother to be parted from her darling. Samuel was probably three years old when he was taken to Shiloh to serve in the tabernacle, and how the mother's arms must have longed to hold him! If you know anything on earth more lovely than a three year's child, I have yet to see it. And yet this was the time in Samuel's life when Hannah went up to the tabernacle, and took with her the burnt-offering and the drink-offering and the other gifts, and, better than all the rest, brought the child to Eli. Then I suppose you think she wept as Samuel was taken into the tent. I have known persons, young and old, to regret that they had been too generous in giving to others. A little girl may make a present of a plaything to a poor child, and afterwards bitterly weep that the plaything is not her own. But we read of Hannah that she prayed, and then burst forth in a song of thanksgiving so wonderful that when the heart of Mary, the mother of Jesus, was full of gladness, she spoke almost the same words. The spirit of a prophetess came upon Hannah, and she said: "My heart rejoiceth in the Lord, and I rejoice in thy salvation." She appears to have seen that this child of hers within the taber-

nacle was to deliver Israel, for she exclaimed, "The adversaries of the Lord shall be broken to pieces. He shall give strength to his king, and exalt the horn of his Messiah." From her lips came, as Dean Stanley says, "The first mention of the Messiah."

When you fully give up to God the things you most cling to—your will, it may be, the having your own way, or your heart's best love, or anything else, then God often puts into your mouth a song of gladness.

II. Samuel was fortunate in being brought up in the tabernacle with its holy places, holy memories and holy services. He was set apart to a holy life. He was not entirely separated from his family. At least once a year he saw them, and once a year his mother brought to him an ephod or linen mantle, lovingly wrought by her own hands. It was very common in old times for women, even in the highest ranks, to make clothes for those whom they loved. We are told that Augustus, the Emperor of Rome, wore garments made for him by his wife, sister or daughter. I have no doubt that Samuel's heart was always devoted to his mother. When, years after, the tabernacle was overthrown by the Philistines, we find that Samuel probably went back to his earliest home in Ramah. But from the age of three till his manhood he lived in God's house—the great tent or tabernacle which had been put up by Moses in the wilderness. He had before him all this while the relic or memorial of the desert life of the children of Israel, reminding him of God's goodness and mercy to his fathers. The plan or pattern of this tent-temple had come to Moses on Mount Sinai. It had been set up in the desert. It had been God's meeting-place with his people for hundreds of years. From it the fire of God had gone forth, and destroyed the wicked and rebellious. There Moses had given his last charge to Joshua, his successor. It had crossed the Jordan with the conquering Israelite. It had been the glory and strength of God's people, for within it was the ark, containing the two tables of the law; and above the ark was the mercy-seat covered with gold, with golden winged figures of angels stretched above it. In the outer court of this tabernacle was the altar of burnt-offerings. There, too, was the brazen laver, or where the people cleansed themselves before they sacrificed. In the inner court was the candlestick with seven branches, one taller than the rest to show that the Sabbath is more sacred than the other days of the week. There was the table of shew-bread, on which every Sabbath were placed the twelve newly-baked loaves, representing the twelve tribes of Israel, in Samuel's time scattered and divided, but by him to be brought nearer together into one nation. There was the altar of incense—the cloud of fragrant smoke rising like the prayers of God's people.

It was in such a place that Samuel waited upon Eli, the High Priest, who doubtless faithfully taught him the law and opened to his mind the meaning of the services and feasts and sacrifices which priests and people observed. God must have come very near to the soul of this holy child in these memorials and in these associations. His heart was made ready to hear the call of God, and the voice of God came at last to the young prophet who had been

chosen for a great work. In the early morning, before he rose to put out the lights, the voice, as you remember, came to him three times and he thought it was the call of the High Priest, to whom he went saying, "Here am I, for thou didst call me." Then Eli perceived that the Lord had called the child. And Samuel went and lay down, and when the call came again he answered, "Speak, for thy servant heareth." And the Lord revealed to Samuel that the house of Eli was to be sorely punished because of the wickedness of Eli's sons, whose father had not restrained them. And when morning came and Eli demanded of Samuel the Lord's word, he told him bravely and truly every whit, hiding nothing. Then it is said that all Israel from Dan to Beersheba knew that Samuel was established to be the prophet of the Lord.

We learn from all this that God's call may come to children; that He may and does speak to those who are in life's fresh morning. It is not by the sound of thunder that God speaks as He did in Sinai. It is not by voice that you can hear as in the days when He was revealing Himself to men, but in the still small voice of conscience, in the silent and often unheeded breathing of His Holy Spirit in your hearts when you lie awake and wonder and dream and think and pray. God may be turning your minds to do something which you have never done before. It may be to seek after Christ who is very near, to take your stand before others as a Christian, to give your life to some special service. O, be attentive to every call of God and be very obedient. When I was a boy I used to spend a great many hours in the woods of southern Michigan. Sometimes I went out into them to hunt, at other times to gather flowers, and sometimes to tap the maple trees and drink the sweet sap that flowed from them. And when I was walking fast over the rustling dead leaves and dry breaking sticks, I couldn't hear the beautiful music of the woods. But when I sat down quietly on some great log and listened, there came first a hush in all the forests, and then I could hear far and near the voices of birds and the hum of insects and the tiny bark of the squirrel and the sad musical sighing of the gentle winds in the highest tree tops. And so sometimes we are so busy and noisy, and tramp through the days of our pilgrimage so fast, that we hear not the voices of God. But if you will only pause once in a while and listen and look into this great wonder-book, our souls, and into that other and greater wonder-book, the Bible, and thus get ready for the call of God in the quieting of our minds, it will come to us. The Lord says, "Be still, and know that I am God."

Beginning a Christian life early is God's way for us. There is nothing unnatural about it. It doesn't mean that these children are to be little saints, free from all faults, perfect in word and in action. It means that they are to be healthy, active, happy boys and girls, young men and women, learning and unlearning, making mistakes and yet making progress, growing more and more into God's favor. It is said several times of the child Samuel, it is said of John the Baptist the child, and of the child Jesus, that they grew. "Why of course they did," you say. But the Bible teaches by it that we do not become mature and perfect at once. "To become religious," it has been wisely said,

"does not make a prodigy of a boy or girl. It is not a hot-bed process." The Bible in the beautiful picture of Samuel's childhood describes a boy who was like a tree, but one planted in the courts of God where it grew into beauty and power. God grant that you all may love His house and His service. How much more light you have than came to Samuel! He lived amid the shadows of a dark time and Christ was not seen by him except afar off. Will you follow that light which led wise men of old to the feet of Jesus?

"The older I grow," said one of my former teachers, "the more Christianity fascinates, amazes and satisfies me." The more this wise man learned and felt and saw, the more he believed that God's ways and plans are the best. Now there is one part of God's plan which, as I grow older, I admire and revere more and more. It is this (and I know that every father and mother here will agree with me in my faith): that the soul of the child should be so impressed and trained and developed in good, and in love to God and man, that it will be kept pure and true, and not need to be wrenched violently from bad courses and habits back into obedience and holiness. Many young people seem to think that the best thing for them to do is to live for the world's pleasures, to live selfish lives, even to know something by actual experiment of sin. But after a while they expect to turn about and settle down and get on good terms with God and please Him and get ready for heaven. That is the meanest and most perilous course any one can mark out for himself. It is the meanest because it hardens the heart to the tenderest appeals of God. What loving words and promises the Lord speaks unto children. "They that seek me early shall find me." "Remember now thy Creator in the days of thy youth." "Hearken unto me, ye children, and I will teach you the fear of the Lord." We are told by a great English poet that "Heaven lies about us in our infancy." As the arms of Christ were clasped about the children of the Hebrew mothers who followed Him, so the arms of God's love seem still to be clasped about the early years of our lives with peculiar tenderness, and he speaks to us with more than a mother's gentleness. And for one in the youth and freshness of life to set his face against God, is greatly to wrong his own soul.

Then this is the most dangerous thing which any child can do. Here are two trains of cars on two tracks, side by side. They are very close together. You can step from one to the other. But one is going to New York and the other to San Francisco. It is very easy at the start to get into the car that is going where you want to go, but after the trains have been an hour under way, if you are in the wrong car you have put yourself to great trouble. I greatly pity young men and women who wake up and discern that they took the wrong train at the start in life. But they would better find out their mistake at the age of fifteen or twenty-five than at the age of forty or fifty. But God's plan for us all is that we should get on the heavenly road at the beginning, in the company of Christian fathers and mothers, and that we should keep to that path which, though it may be at times thorny and difficult and dark, yet grows brighter and brighter till the heavenly day!

Exegetical Comments

GUARDIAN ANGELS.

By Daniel Curry, D.D. (Methodist), New York.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.—Matthew xviii., 10.

Just what is the import of this passage has been very much questioned among the ablest and best biblical interpreters of all ages of the Church. On the one hand it has been taken and accepted as establishing and elucidating the doctrine of "guardian angels" by its direct affirmation by Christ himself; and on the other hand it is held to prove that it was our Lord's method to adopt the forms of the legendary beliefs of his times, through which to present the deep spiritual truths of the Kingdom of Heaven; in this case to set forth the divine care over the feeblest of Christ's followers by the imagery of the proceedings of Eastern courts, in respect to which, while the extreme rationalists say that he probably failed to detect the unreality of the figure he uses, a better class would say that though he used the imagery of the popular legends of the heavenly world, as best adapted to convey spiritual truth, he designed to teach deeper and more spiritual things. Between these extremes are schemes and theories of multitudinous forms, often fanciful, and nearly always more or less arbitrary.

The doctrine of the ministry of angels is as old as the Bible; both Genesis and Revelation are especially full of it, and it is manifestly recognized in all parts of the sacred volume. At the same time, however, the facts and conditions of the angelic world are left in a good deal of obscurity. Sometimes they are spoken of in a manner to imply that they are very few in number, and again as an exceeding great multitude; sometimes as exclusively a high order of spiritual intelligences, and again as things material, or the forces of nature personified. These things often become occasions of doubts and differences of opinions among those who read their Bibles with only sincere purposes to understand its truth.

The text before us has the form of an earnest and intense admonition by Christ to his disciples in respect to humility and brotherly kindness and forbearance and forgiveness. The little child set in their midst is used as an expressive symbol of the mind and spirit that should characterize his disciples; and that fact also shapes the imagery used in the application of the lesson. Hence the epithet "little ones" is employed not to designate infants but believers generally, and more especially the simplest and feeblest of them, who would naturally be the most liable to be turned out of the way; and these admonitions are still further enforced by considerations of God's care

over all such, and of their eminent nearness to Him. Whatever else may be taught by these words, either incidentally or by implication, we may safely accept. Dr. Adam Clarke makes a practical use of them by saying, "Our Lord's words give us to understand that humble-hearted, child-like disciples are objects of his peculiar care and constant attention." It is also very generally agreed that the figure of beholding His face is an allusion to the privilege granted by Eastern monarchs to their chief favorites of coming into their presence, which others were never permitted to enjoy. As to its practical intent, therefore, the text is both plain and forcible—that "however small and apparently insignificant in themselves these little ones may be, they are never to be despised, for they are severally and individually (as well as collectively) under the divine guardianship."

In respect to incidental teachings of the text, however, there has been an untold amount of learned inquiry, and the text itself has been made to bear the principal weight of at least one point of doctrinal opinion—that of *guardian angels*. There has indeed been some little questioning whether by "their angels" is to be understood their guardians or themselves—their *souls*. This latter use of the term "angel" is comparatively unusual in the New Testament, though something like it is seen in the case of Peter's deliverance from the prison (Acts xii., 15), when having been recognized by his voice, his friends not presuming that he could have possibly escaped from custody, concluded that "It is his *angel*." But in what sense the term is there used is far from being certain. Some say it meant his *guardian angel*, and if so, then it must also be concluded that such supernatural attendants might be expected to personate the subjects of their care; and this was understood by Peter's friends, who, when they recognized what seemed to be himself, because they thought it impossible that it should be, concluded that his "angel" had assumed his outward form and had come to them for some undivined purpose. Alford, who accepts the doctrine of guardian angels, is still a little at a loss respecting the meaning of this text. He remarks: "From this passage we find that it was supposed that such (guardian) angel *occasionally appeared in the semblance of the person himself*," and also adds the caution, "We do not know who the speakers were; the peculiar form in which they viewed the doctrine may have been erroneous and savoring of superstition;" which remark carries with it the further implication that the popular notions held by some in the early Church, and recognized, but not contradicted, by the sacred narrators, are not therefore to be accepted as correct; and if inspired writers might so act, might not also Christ Himself? Here again we are told by another well-accepted commentator, "It was an opinion among the Jews, even in the time of the apostles, that departed souls of good men officiated as ministering angels;" and if the disciples in this case used the word "angel" to indicate Peter's disembodied spirit, then might the same term in our text have been used to indicate the disembodied souls of "these little ones," here contemplated by anticipation of what was soon to be realized, as beholding the face of the Father. Though only faintly sustained by scripture proof,

the thought is a pleasant one, and is not lacking in harmony with the religious sentiments of most people. It is also, perhaps, as well sustained by Scripture as is the guardian-angel theory.

If, however, we look closely into our text, its drift of meaning will not be found to agree at all points with the theory of which it is made the principal, not to say the only, direct support. The business of a guardian is to attend upon his ward, in order to guard him from danger, to choose his ways for him, and to provide for his wants; but the angels here named are in the *special* presence of God, as contra-distinguished from that *universal* presence in which all things subsist. Olshausen makes of these "angels" a kind of *alter egos*—spiritual "doubles," something (to compare heavenly things with earthly) like the *wraiths* of the Scottish Highlands. His words are: "The degree of their nearness to God marks the degree of holiness in their nature, and the meaning would seem to be that the regenerate, as being representatives of the highest holiness on earth, are also in the heavenly world represented by the holiest beings;" and then he adds, as if not quite satisfied with his own theory, "Yet the passage bears necessarily a degree of obscurity, as it cannot be illustrated by a comparison with others," that is, the passage stands alone, unsupported by any parallel, and its own sense is not quite plain, altogether rather an insecure foundation for so great a structure. Langè, in his exposition of this text, develops a pretty full system of angelic mediatorship, quite enough, it would seem, to justify the offering of prayers to them. He remarks: "While Jesus evidently admits the doctrine concerning guardian angels, he lays special emphasis on the fact that the angels of these little ones *always* behold the face of God. Not only are they highly placed, but they do not seem to be actively employed, as if God were *through them* always himself looking upon these little ones. There is a most *special Providence* watching over the little ones, of which *the angels are the medium*." The text, however, would seem to specially emphasize their looking upon God, and not God's looking upon the angels, and through them upon his "little ones." Surely this is another form of mediation, and additional to or instead of that of Christ.

The confidence with which many of our best commentators assume that our Lord fully indorsed the popular notion respecting guardian angels is stronger than seems to be warranted. It is granted on all hands that the Old Testament clearly recognizes the doctrine of the ministry of angels, but not of the assignment of some specific field of guardianship—peoples, places or persons to certain chosen angels. That notion which pervades all heathendom came among the Jews from the East, with the return from Babylon, and was at our Lord's time widely prevalent among them; but, as with many other similar fancies, our Lord neither directly antagonized it nor yet indorsed it. His method of inculcating the truth and so overthrowing all forms of untruth seems to have been to clearly set forth the great fundamental doctrines of religion, including both opinions and practices, and to leave them to operate in society, "till the whole lump shall be leavened." It is quite manifest also

that he not only did not directly controvert either the prevalent scientific fallacies or the merely speculative theories of other-world matters, but that he sometimes used them as familiar illustrations in his teachings. His illustration of His own death and Resurrection, by the figure of the "corn of wheat," though exceedingly pertinent to the occasion, embodied an incorrect biological theory. His manner of speaking of cosmical affairs shows him as using a theory of the material heavens and earth that has become antiquated. As a general rule it is unsafe to assume that Christ adopted as His own, and stamped with the seal of infallibility, every thought, fancy or philosophical theory of which he made any use by way of illustration; to so assume would lead alike to confusion and peril. It would be therefore unsafe to accept Meyer's conclusion, in which he is seconded by Alford, and indeed by many, perhaps most, modern commentators, that "the belief that every *individual has a guardian angel* is here confirmed by Jesus." We decidedly prefer to this broad assumption the guarded remarks of Dr. Whedon: "We presume not to say how far this is figure, and how far it is literal fact. . . . The idea that every Christian's special angel enjoys the direct view of the divine Being, as a special favorite of heaven, may be rather more safely viewed as a beautiful symbol borrowed from earthly courts. It may represent that favor which the merits of Christ procure for the redeemed before God. *Christ is a host of angels in their behalf before the face of God.*"

Rev. Richard Watson (the great Wesleyan theologian), in discussing this passage, presents six theories of its purport, all of which have found supporters. (1). That our Lord accomodated His language to a prevailing Jewish notion (pretty nearly that suggested above) is objected to as unusual in His teaching; but if granted it does not sustain the notion of a special angelical guardianship for each of the "little ones." (2). The notion of such guardianship cannot be deduced from this text because, while this requires the presence of the angels among men, they are represented as "*always* beholding the face of my Father in heaven." (3). The guardian-angel theory is contrary to the scriptural doctrine of the *general* ministry of angels. (4). If it is claimed that the text implies that these guardian angels have access to God at all times, it concedes them nothing, for all angels have this. (5). The interpretation which makes the text simply mean that the angels, who are of such an exalted character that they have ready access to the Divine presence, nevertheless care for "these little ones" certainly contains a most consolatory truth, but that sense of the text seems rather to have been imported into it than brought out of it. (6). To render the term "angels" as equivalent to "souls," and to make the present tense of the verb "behold" express a universal truth, which becomes realized in each case when the spirit returns to God who gave it, seems to be Mr. Watson's view of the case, for he says of it, "We have here an easy interpretation of the text, and one which harmonizes with what follows it. The argument against *despising* Christ's disciples is placed upon the ground that they are so the objects of God's regard that he will raise them up into his immediate presence, and crown them with im-

mortal life; and this argument our Lord expresses in the most striking manner, for 'they are admitted to the beatific vision.'"

The use of metaphors, which were interwoven into all their discourses, by the Jews was not only an oratorical device for ornamentation, but the whole mind and thought of the people, the high and low, learned and unlearned alike, lived in metaphors and moved in metaphorical methods. Our Lord Himself, in order to make Himself understood, was necessitated to speak in the language of the people, and to them the metaphor was the vehicle of the truth, but not itself the truth. He had now to impress upon His disciples the greatness of God's regard and favor for even the least of those who were His in Christ, and to do this He borrowed the imagery of an Oriental court, in which the highest possible favor of the subject consists in his having access to the sovereign through his favorite ministers. With this most inadequate image, but the best that earth could afford, He endeavors to express to them the high dignity that the Father had placed upon "these little ones," who are called to such high and gracious privileges by the *King of kings;* and because of the heavenliness of the whole affair, it seems proper that the name *angel* should be substituted for *minister*, or lord chamberlain. The figures are simply oriental imagery; the glorious reality is that through Christ we are made the Sons of God, and "through Him we have access by the Holy Ghost, to the Father,"

Foremost of the sons of light,
Nearest the eternal throne.

The Christian Honored by Angels.—It enhances the moral dignity of the Christian that he should have such exalted beings in constant attendance upon him. It seems to bring God nearer to us, to bridge over the measureless void between the finite and the infinite, to feel that in sickness or in sorrow, or in mental darkness, they are present with us who have just come from God's presence. The hand supports us which a moment before had been tuning to lofty melody the harps of God. They bring themselves to our doors, that we may have a bright and hallowing presence in our houses and among our children; they are witnesses in the place of our holy assemblies; they stand as weeping friends stand by the bedside of the departing righteous, while in the end of time they shall arrest the ministers of desolation in their world-wide havoc, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God on their foreheads." So near, so loving, so constant are the tender offices of angels towards the saints of God. No worship do we offer them; they will have none. They ask only to be loved by us as guardian friends, to be honored by our consistent walk, to be thought of as humble servants of the Lord Jesus, "sent forth to minister unto them who shall be heirs of salvation."—*Rev. D. Moore.*

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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Character-Building.—There are some things from which there is no escape. They belong to our being and are so essentially incorporated with our nature that by no process of moral chemistry can we possibly extract them. We might sooner free ourselves from our shadows than from them. One of these elements is character-building. This is going on continually in and by every individual. From childhood to youth, from youth to manhood, from manhood to old age the process continues; up, up, up the building rises firmer, compacter, as addition after addition is made, until the whole edifice is erected, and whatever may be its nature it is harder than adamant.

How necessary then that the foundation of the building be solid, that the materials used be of the choicest kind and that when complete it may be pronounced by God the Father Almighty, Maker of heaven and earth, "Very Good." Our readers will find this thought beautifully amplified, illustrated, and enforced in the leading sermon of this number of THE PULPIT TREASURY by Bishop Potter—*The Rock-Foundation.*

The Model Life.—"No mere man" in this life has furnished a perfect pattern to all who would live "soberly, righteously and godly." It remained for the "Man Christ Jesus" to present an example in all things fit to imitate. His traits of character are not only worthy of the devout study of each individual, but furnish a model in daily life for all. The freshness, forcibleness, and pointedness of Dr. Parkhurst's sermon on Christ the illuminator of man's life will place this subject in a vivid light before our readers.

Angelic Ministry.—No one who takes the Bible as a revelation from God can doubt not only the reality but also the ministry of angels. For, glorious as these beings are, they are in a state of service and under the same government as man. They may wait in a more unclouded presence and worship before a brighter throne, but servants they are, not only of God, but of us—keeping watch and ward by God's people, holding up the goings of saints, standing like a compact and encircling wall of fire around the dwellings of the righteous and ministering in various ways for them who shall be heirs of salvation. But, while it cannot be questioned that these ministering spirits watch over God's imperiled children as they did over Hagar's dying child, whether or no each of human-kind has his own guardian angel is a subject on which good men have differed, and the various aspects of this question are presented in the article by Dr. Curry, which we lay before our readers.

Solemn Words to a Young Pastor.—It is with a deep consciousness of the importance of the wise man's exhortation, "whatever thy hand findeth to do, do it with thy might," that we write these words—for since we sent to the printer the copy of Dr. Hall's address to his young relative, the Rev. John Hall Magowan, at his installation as pastor last July, death has closed his pastorate, sealed

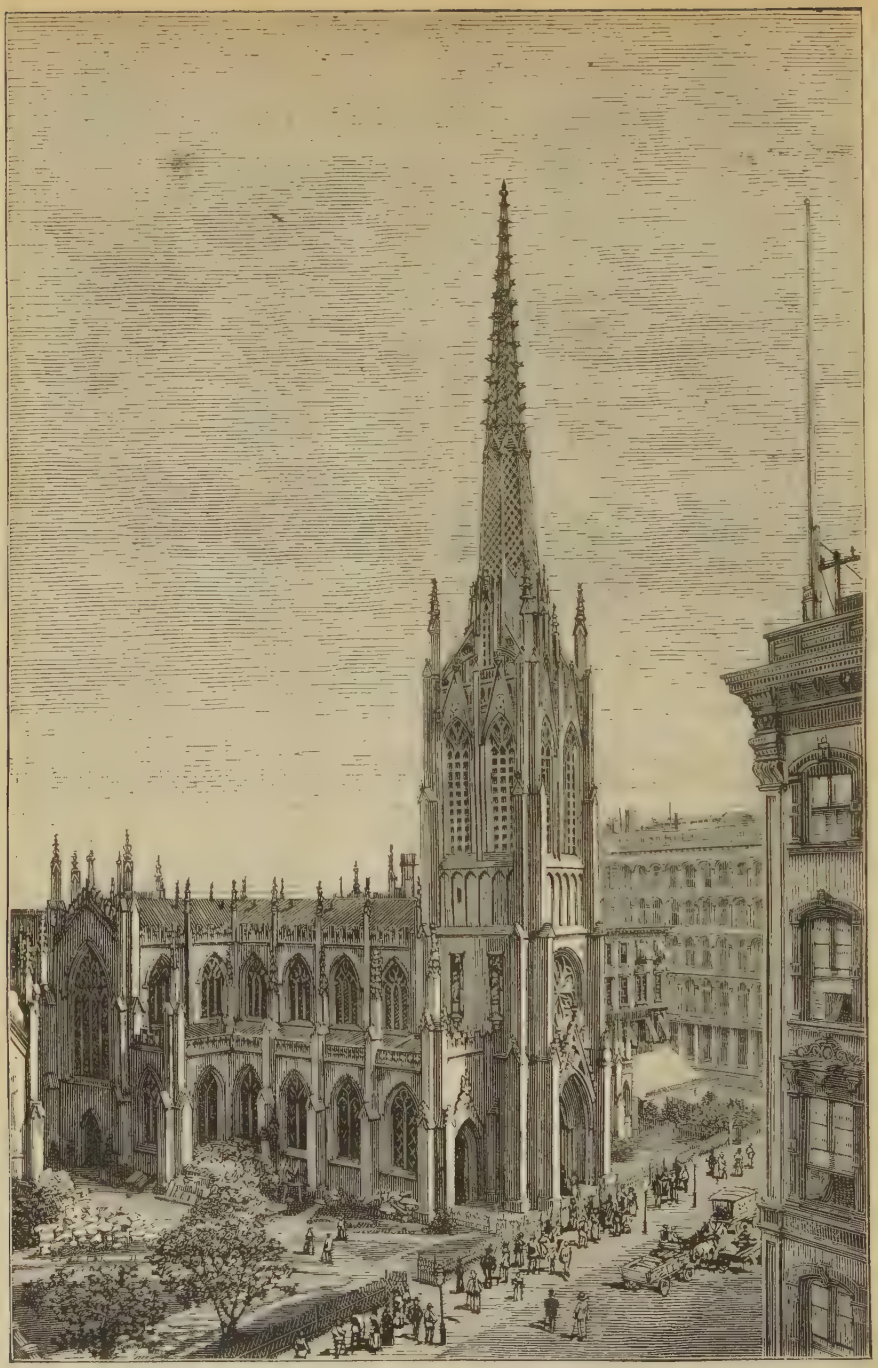
his ministry and opened the door to a higher service. This echo from the cemetery should give a peculiar interest to the "charge" of Dr. Hall and act as a bugle note to all. The young man of great promise who had just buckled on his armour has fallen, has laid down the sword and the spear and has taken up the harp and the palm. Who next shall drop in the ranks, and of whom next shall it be answered by his comrades, when his name is called, "Dead upon the field?"

The Old and the New.—Before this number of THE PULPIT TREASURY has reached some of our readers the hours of 1883 will be reckoned with the past and those of 1884 have commenced to be numbered. It is a season of balancing ledgers, of writing down the profit or loss. Such a season should not be permitted to pass unimproved by any one. It is a fitting season for review and holy resolution. It is a season which, if unseized and unimproved cannot be recalled. It may be the crisis for many which will decide the issues of eternity. Well has the poet said,

"It is a season for quiet thought
And the still reckoning with thyself. The year
Gives back the spirits of its dead, and time
Whispers the history of its vanished hours,
And the heart, calling its affections up,
Counteth its wasted ingots. Life stands still,
And settles like a fountain, and the eye
Sees clearly through its depths, and noteth all
That stirred its troubl'd waters."

And if, having seen the past with all its defects and failures, the soul turns to Jesus and commits itself to Him, His voice will be heard whispering in its inmost depths, "From this day will I bless you."

"We glorify God in Him."—Although these words were spoken of Paul, they express the feeling we should entertain, and the light in which we should regard him to whom we refer, when we speak of "the monk who shook the world." No doubt that monk was great; the work he achieved was noble, and the results of that work like the ever-widening river, which becomes deeper, broader and a greater source of blessing as it proceeds on its course to the ocean. But as with the river, so with Luther, the *source* of the blessing as well as the continuousness of its flow is with God. God not only prepared the man but the times for the man to appear. Many agencies were at work before that miner's son was born at Eisleben. The scandals of the Papacy had become so disgusting even to that sin-besotted age that when Pope Alexander VI. died by drinking by mistake the poison he had prepared for a Cardinal, "all Rome ran with indescribable gladness to see the corpse." This occurred only seventeen years before Luther burned the Pope's bull and showed that society was preparing for some one to light the fire that would consume corruption. Hatred and contempt of the Romish hierarchy secretly lurked in every corner. Men began to doubt its rights and to inspect its foundations. They had commenced to think for themselves. A great revival of learning had taken place. The classics were studied. Manuscripts of ancient writers were discovered and collected. The foundations of physical science were laid. Gradually a sense of popular freedom and a dim foreshadowing of the rights of man had dawned upon the people. The invention of printing had been made and the printing press had already prophesied a mighty change all over Europe if not the world. The fulness of time had come, and the man arose who had the courage and the determination to declare "the Church of Christ needs Reformation—needs to be purged of its abuses and restored to its primitive spirit; and if the Bishop of Rome will not consent to this Reformation it must be performed without him." This man was Martin Luther. His indomitable courage arose from the fact that he could say "I live, yet not I, but Christ liveth in me." And we glorify God in Him. Surely the Church in all its departments should not only celebrate the birth of Luther as it has done, but carry on the work in all lands which he so nobly begun. "Lift high the royal; it must not suffer loss."



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Noted Preachers

Henry C. Potter, D.D.

Assistant Bishop of New York.

By Editor.

The portrait we present to our readers in this number of The Pulpit Treasury will readily be recognized by all who have seen him, as that of the late eminent Rector of Grace Church, New York City, and recently consecrated Assistant Bishop of the Diocese of New York. He is the son of the late Dr. Alonzo Potter, Bishop of Pennsylvania, and was born at Schenectady, New York, in 1835, when his father was Professor in Union College. His preparatory studies were pursued at the Episcopal Academy of Philadelphia, his collegiate at Union College, and his theological at the Episcopal Seminary, Fairfax Co., Virginia, where he graduated in 1857. In the same year he was ordained Deacon, and called to Christ Church, Greensburg, Westmoreland County, Pa., where he served until called two years later to the rectorship of St. John's Church, Troy, New York. In 1862 he declined a call to Christ's Church, Cincinnati, and in 1863 a call to the presidency of Kenyon College, Ohio, and also to the rectorship of St. Paul's Church, Albany, New York. The degree of Doctor of Divinity was conferred upon him by Union College in 1865. In 1866 he became the assistant minister of Trinity Church, Boston, and remained there till 1868, when the rectorship of Grace Church, New York City, was offered to him and accepted. He has labored in this parish since with great zeal, continuously increasing influence, widening beneficence and enlarging results.

And amid the many activities which have engrossed Dr. Potter, he has found time to give prominence and wider range to some of his important thoughts through the press. His principal works are "Thirty Years Reviewed," "Our Threefold Victory," "Young Men's Christian Associations and their Work," "The Church and the Children," "The Religion for To-day," besides other volumes containing sermons and addresses.

In person, Bishop Potter is above the medium height, finely proportioned, and with a dignified, graceful bearing. In intercourse, he is courteous, affable, genial; commanding respect and winning confidence. In his conversation, he is frank, prompt, candid, with a softness and gentleness in his tone and address that bespeak the cultured mind and warm heart. In the sacred desk, he appears as a modest, noble, Christian ambassador, expressing his thoughts in chaste, well-chosen Saxon words, delivered with a clear enunciation and with a manly, earnest, elegant elocution. It has been truly remarked that "his readiness and felicity in extempore and occasional addresses are something exceptional among the clergy." His subjects are usually chosen for their bearing on the practical duties of life, are explained, illustrated and enforced with a freshness, directness, cogency and persuasive power that enobles the topic discussed in the estimation of hearers and commends its acceptance to their instant practical regards. The listener is impressed with the idea that the preacher's heart is in his words; that he has a quick, intelligent sympathy with all work adapted to elevate humanity; that his plans and forecastings are not only ahead of the times, but are running ahead of those of other philanthropists, and that his hand is ready to be outstretched to give to all others, like-minded, the heartiest co-operation. Hence his ministrations in the rectorship of Grace Church have so commended themselves to the membership of that large, wealthy parish, that the many varied, increasing and novel methods of activities devised and carried on within its boundaries are an example

and stimulus to others "in the regions beyond." Bishop Potter demonstrated, by his godly, wise and energetic administration of his rectorship, and by his originating, organizing and practical abilities as a leader in "every good work," his admirable adaptedness to fill the position of Assistant Bishop to which he was so becomingly elevated in 1883, and on the occasion of his consecration to which he was honored, not only with the presence of many of the most eminent clergy of his own Church, but with not a few of the best men, both clerical and lay, in other Churches. Their presence was a tribute to his catholic spirit, to his Christian bearing, at all times, toward his brethren of other denominations, to the admirable work which he was carrying on, through the instrumentalities of Grace Church, amid the poor and lowly, and to the universal satisfaction with which they beheld their friend and brother entrusted with larger responsibilities and honored by his Church with one of her most important trusts.

This honor was thrust upon Dr. Potter —not sought—and in the discharge of its all-important duties, the fullest confidence is entertained by the good and true of every name, that *his honored name* will gather fragrance as the years of his episcopate increase, and that the escutcheon of that portion of the Christian family over which he now presides and energizes will pass (it is hoped many years hence) from his hands brighter and purer because of his holy, devoted life, and because in all his work he sought the "honor that cometh from God only."

Leading Thoughts of Sermons

The Perfection and Beauty of Zion.

By F. M. Ellis, D.D., Tremont Temple (Baptist), Boston, Mass.

Out of Zion, the perfection of Beauty, God hath shined.—Ps. l., 2.

As a deep, clear, translucent lake reflects the overhanging clouds, or the flaming sun, so this 50th Psalm in its clear depths reflects, as a mirror, the solemnities of judgment.

The scene is Mount Zion. Mount Zion was a high point on the southwestern extremity of that broad plateau upon which the city of Jerusalem was builded, the original home of the Jebusites, who, though overcome by the prowess of the tribe of Benjamin, yet stoutly and persistently held their position, so that while Israel drove out other tribes, the Jebusites tarried in Jerusalem.

The threshing-floor of the Jebusite Ornan became the site of the original temple. When David had committed sin against God by distrusting his arm, in his solicitude to know the prowess and numbers of his own defenders, God sent forth a plague which rolled its darkening tides like billows, from Dan to Beer-sheba, until thousands of Israel had lain down still and silent in death. To end this pestilence an angel descends, and standing upon the threshing-floor of the Jebusite on Mount Zion, stretches forth the hand which stays the destruction which was sweeping off Israel, as the destroying angel afterwards did the encamped hosts of Sennacherib. Mount Zion found its crowning glory in that marvellous temple of which man was the artisan, and God the divine Architect. The spirit and genius of the Hebrew worship seemed to crystallize in the burnished gold and flashing stones, out of which the handicraft of human genius, obeying the inspiration of God, had reared it.

It became the image of the Messiah's coming kingdom, as after the coming of the Messiah it became to the struggling Church the image and symbol of her final rest and glory.

The temple was Zion's glory. And the Shechinah, that mysterious, awful light which hung and throbbed and shimmered

between the bowing angels, above the ark of the mercy-seat, as the visible token of the invisible presence of the Lord, was the glory of the temple.

This was the beauty and excellence of Zion, and the garment of her glory. Zion is the image of the Church of the redeemed, far more glorious, however, as souls are more than things; and a far grander endowment becomes the glory of the spiritual Zion, for its "perfection of beauty" is the indwelling holiness of God, which is the perfectness of His uncreated glory and the harmony of His divine attributes. Out of this temple God shines.

The text allows other readings, at least other readings are given of it. "Out of Zion, the perfection of beauty, God hath shined," is the authorized or accepted version. "Out of Zion the perfection of God's beauty hath shined." The first rendering makes Zion the perfection of beauty; the second rendering makes the perfection of God's beauty the glory of Zion. The third reading is, "God hath made the perfection of His beauty to shine out of Zion." As you group these three readings together you get, as the central thought, the internal and external perfection and beauty of Zion, the Church of the redeemed. The internal beauty of Zion depends upon the indwelling of the divine presence. The external beauty and perfection of Zion depend upon the *manifestation* of this divine indwelling

We have, therefore, two thoughts, the internal and external perfection and beauty of Zion. These two thoughts will constitute the themes for our consideration.

I. First, the internal perfection and beauty of Zion. If God has a Church upon this earth, there is His dwelling-place. It is because of the indwelling of the divine presence that we have a Church.

God dwells in His Church by virtue of making each individual member of His body a "temple of the Holy Ghost." Only as God dwells in us individually is it possible for Him to dwell in His Church as a body.

The Church of Christ is the aggregate of holy living; the aggregate of simple faith; the aggregate of personal consecration; the aggregate of personal devotion to God and to our fellow men.

Calvary was the scene of the revelation of the law of Infinite Love; the birthplace of the Gospel. Through the crimson gates of the cross issued forth the glory of the whole earth, flinging its blessing of mercy and grace over the wide world, as the sun, sweeping through the portals of the east, flings its light abroad, driving darkness and night before the splendor of its presence. So rose the "Sun of Righteousness" over Calvary.

The prism of God's glory is the cross, and through it streams the light of God's love, mercy, and grace, falling in all their moral splendor upon the Church. This light of God's love resting upon and dwelling in the Church gives her the beauty of her perfection and glory.

The difference between saints and sinners is to be found in the difference with which they receive the light which God has "shined into them," and give back the indwelling glory of God. The Church of Christ is but a cluster of diamonds, a chandelier of many brilliant lights, Jesus' crown of precious stones.

II. The *external* beauty and perfection of Zion, the Church of the redeemed, depends upon the shining forth or manifestation of this indwelling presence of God.

This is the perfection and beauty of Zion. Christ's Church is not a dark lantern, but, as I have said, a chandelier with its lights trimmed and burning—a light-house. And what a responsibility this wonderful bequest to believers, this marvellous endowment of the Church, carries with it! It is an honor to keep a light-house, but an honor that has a responsibility about it. There is honor in wearing the insignia of the commander-in-chief of an army, but there is a responsibility attached to it. There is an honor in being a child of God, but how few thus honored realize as they ought the responsibility which attaches to an honor such as this.

It is the outshining of this indwelling divine presence that displays the beauty and perfection of the Church. God shines out of the Church as the sun shines out of the sky. Ninety-five millions of miles away it blazes. Into that wondrous orb

of throbbing light and heat worlds like this might drop as snow-flakes fall into a lake. What a majestic world! What a symbol of the majesty of God! What a lesson of the omnipresence of God burns and flames on the forefront of that sun!

What an image, too, of the omnipotence of God that sun affords us as it hangs yonder!

The sun is the womb of power, the conservator of force.

Thus the sun may be an interpreter to us of the lessons of God's majesty, omnipresence and power. And then what an image, too, the sun is of the Christ!

Mount Zion, the joy of the whole earth! Out of Zion, the perfection of beauty, God hath shined: shined in the going forth of the power of His Holy Spirit; rising on the day of Pentecost, the beams of conviction, regeneration and sanctification have gone out from the Church like beams from the sun, making the world gladder because of the mission of the Comforter: shined out in the power of His Word, whose precepts like lamps are guiding the feet of the heathen out of the tangled mazes of their own hopeless superstition into the perfect "light and liberty of the sons of God:" shined in the Word heralding its messages of hope and comfort; dispelling the darkness and doubt of troubled souls: shined in that word of comfort and consolation and inspiration which, touching as by the Divine Hand the stooping soul burdened with its conscious unworthiness, and enslaved to self and sin, bids it stand up, with its face towards the Son of God, and feel in His glance, which it joyfully gave back, the real tie of brotherhood with Christ, and by virtue of this brotherhood, his heirship with God. My brother, are you personally clothed with the "perfection of beauty" with which the indwelling presence of Christ arrays the sons and daughters of God? If God thus dwells in His people, He dwells in His Church; for in this divine indwelling manifested through the living of His people, and the marvels of His grace, "God shines out of Zion."

"The Lord God is a sun and shield. The Lord will give grace and glory."

Mercy.

By Bishop W. E. McLaren, D. D., Trinity Episcopal Church, Chicago, Ill.

And as He entered into a certain village there met Him ten men that were lepers, which stood afar off: and they lifted up their voices and said: Jesus, Master, have mercy on us.—Luke xvii.,12,13.

Religion is a system of supernatural revelation, and is in many respects similar to that system called nature. There is a principle throughout all nature that to everything there is a bright and a shadowy side. There is as much night as day in nature. There are as many catastrophes as delightful occurrences in the round of time. This is true of religion. It seems desirable that it should be presented symmetrically to every mind. That is not a true setting forth of the Gospel of Jesus Christ which would leave the dark and harsh side untouched and unlooked at. It is the mission of the Church to retain the symmetrical character of the Gospel, and while revealing the goodness of God, at the same time to bid men stop and consider that He is able to know and will punish the wrong. Shall God live on a scale less pronounced than man? Man hates evil and is against sin in many forms. Shall he be thus high in his estimate of good and evil, and God be thought a mere being without horror for sin and without the sense of justice? It is absurd. To urge it seriously would be to commit the great crime of blasphemy. Here is a company of men afflicted with one of the worst things that could befall them. They are lepers, standing afar off, for they dare not come near those not contaminated with the curse. They feel their condition and cry unto the Lord for mercy. All natures are not upright and holy, but sin-cursed and fallen. This is the sombre side. It is not pleasing to know that all shall be judged by the things done in the body. The subject that naturally follows is the subject of mercy. The Church is nothing else but God's hand let down among sinning men that He may lift them up to Himself.

I. There are some, however, who say that they have no need of mercy. They think that it is a question belonging wholly to

the lower humanity who have given themselves up to be the serfs of sin. When one says that he does not need mercy, in that very statement he postulates of himself that he knows himself, that he knows his inner nature and his every thought. He declares that of himself, which all the world is united in stating to be an impossibility—that he can know his own nature. The Greeks wrote over the portals of their temple as the highest knowledge, "Know Thyself;" also the most impossible. It is a solemn thought that, with all his gettings of wisdom, man can never know himself but in part. No one knows how good he may be, nor the possibilities for evil that lie latent in his bosom. Conscience itself tells him that he is very different from what he ought to be. Still further, this theory of no need of mercy puts contempt upon all the religions of the world. Here is a mother standing on the shore of the Ganges, about to throw the child of her bosom into the stream, that it may be devoured by crocodiles, and thus gain for herself some mercy and some pity. Where is there anything else in the world half as religious as that? Yet that individual comes and says it is merely a wrong act; that it does not represent anything. It may be unnecessary, but there must be something in one that when perverted produces such manifestations as that.

II. The second representative of the theories that exist among men says that he acknowledges himself to be imperfect, and that he needs mercy. He expects to get it, but he doesn't know where or how. He believes that somehow, when the final census of the universe is taken, he will be counted in all right; that in the end he will get the mercy he needs. Such is the religion of nature. It is the religion of men who turn from the cross to flowers, rocks, and sky. It is largely the religion of America, and of Chicago. It is a religion that trusts in an unascertained fact. It is shadowy and dim, covered over by a sense of uncertainty. Looking to nature for mercy! How surprising a thought! Consider this case: A few weeks ago two beautiful young girls at the seaside went down to bathe, as they had been accustomed to do every day through the summer. How majestically the waves reached their tops toward heaven! How profound a blue in their depths! But what did the beautiful sea do when these fair girls, in the morning of their lives, committed themselves to its mercy? In an instant they were swept out of sight and seen no more. The broken-hearted father rowed along for days and asked the sea to give up his treasures, but the only reply was that deep undertone, "never more." Life is spent fighting against nature. The very air is full of poison. Although she has many good things, they have to be wrested from her. Break one of her laws and she exacts the penalty at once.

III. The only true theory of mercy is that in which is written the legend of the cross. It has been the blessing of souls throughout two thousand years. This wonderful mercy of God those poor, leprous men sought, believed in, and felt. This is the revealed mercy, and the only true mercy, for never during the whole period of years has any soul ever sought for its peace and failed to find it. What an argument! Never has any soul, feeling his own need and weakness, approached the throne of Jesus Christ, but has had administered to him a sense of forgiveness. Never has there been one exception.

Heathen and Christian Witnesses for God.

By Rev. Thomas McCullagh, President of the English Methodist Conference.

Then said they among the heathen, the Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad.—Ps. cxxvi., 23.

This song is clearly that of returning pilgrims—of Jews making their way from captivity to their own city.

I. God had done many things for His ancient people. Their exile was a punishment for their great national sin, and their return meant a revocation of that punishment. But greater blessings are possessed by God's Church in these days. In place of mere ceremonialism, we have truth itself—naked, transparent truth. Nor should we lose sight of our individ-

uality. The Church is a congregation of individuals, and it may be said of these not only in their corporate condition as a Church, but separately and individually, "The Lord hath done great things for us."

II. These great things are observed and acknowledged by others.

The heathen recognized the blessings bestowed on the chosen people, while to the released captives their return to their old and beloved city seemed too good to be true. Our spiritual blessings are not so easily recognized by others as the return of God's people was by the heathen. But in looking at Christian countries the heathen could not but be struck with the benefits that civilization, liberty and Christianity afforded. It ought also to appear to the ungodly neighbors of Church members, that even in a temporal sense God had done great things for His Church, and that conversion had been followed with blessed consequences of a temporal kind, though they could not see the gift bestowed upon the inner life.

But whether outsiders recognized these facts or not, it is your duty to be God's witnesses, and to tell relatives and friends and fellow-townsmen what great things God had done for us.

III. These great things demanded a special recognition, both from observers and recipients of blessings. There was danger lest the blessings were recognized and the Giver forgotten.

In the case of the restored exiles the very heathens saw God's hand in all this, and their recognition of the God of the Hebrews was not against their principles. God's people, too, are truly thankful, yet they are not always so, and their great national sin is forgetfulness. Perhaps one of the tendencies of modern times is the exclusion of God from almost everything outside the Church—from education, from legislation, from civil and political and national affairs, from commerce, and from many other things besides. There ought to be a recognition of God not only within, but outside the Church. I am thankful that there is a recognition of God in this country. The motto on the Royal arms—"Dieu et mon droit"—shows a recognition of God in the highest place in the State. I am thankful that the Imperial Parliament does not sit on Sundays. What is that but a recognition of the Divine law and of Him who said, "Remember the Sabbath day and keep it holy." Every time I pass the Royal Exchange in London I cannot help noticing the inscription, "The earth is the Lord's and the fulness thereof." What a reminder is that place to the merchants, to the Bank of England, and to the Mansion House, the seat of the greatest of municipalities just opposite, that there is a diviner God than Mammon, and that "The earth is the Lord's, and the fulness thereof." War is a horrid and hateful thing, but if war must be, even in connection with that, one likes to see a recognition of God. What a noble sight it was to see Cromwell's soldiers holding great military prayer meetings before fighting great battles and winning great victories. How much nobler was it than the ball at Brussels on the eve of the battle of Waterloo, when there was a sound of revelry, and Belgium gathered in all her beauty and chivalry. One of the most startling statements I ever heard of was that made by a learned scientist, that an examination of nature did not lead him up to God. Just think of some one saying that St. Paul's Cathedral, with its architecture and traditions, did not lead to a recognition of the great architect, Sir Christopher Wren.

In conclusion, what are your acknowledgments to God? In one respect the converted and unconverted stand on the same platform. They are all redeemed by the blood of Christ; provision is made for the salvation of every one, and in this respect there is no distinction whatever. Some of you have availed yourselves of these provisions, and are very grateful. Let them remember their former condition. They were in darkness, they were blind, and light was given to them. They were lost sheep, far from the gentle shepherd's care; but now they are in the fold and cared for. They were guilty, but He had said, "Your sins, which are many, are all forgiven." What greater thing could be done by God, with

his infinite power, than to save them when they were lost and to pardon them when they were guilty. Then be thankful for the past and trust for the future, and ever be ready to make the acknowledgment—"The Lord hath done great things for us, whereof we are glad."

The Issue of Blood Healed.

By Rev. Geo. E. Tufts, Baptist Church, Belfast, Maine.

Thy faith hath made thee whole.—Luke viii., 48.

Circumstances under which the miracle was performed. A picture of the hurrying crowd, and the woman pressing through striving to reach the hem of the Saviour's robes.

From the conversation between Christ and the sufferer, we can learn important lessons.

She stands as a representative of every one of our race diseased with sin.

1.—Jesus is the Saviour of all those who are beyond human aid.

The woman had tried every human remedy, and tested the skill of her physicians, but grew worse till she came to Christ.

2.—We must be willing to press through every obstacle in order to find Christ.

This woman's proceedings furnish a noble example of untiring perseverance. Natural timidity and diffidence were overcome in her desire to reach Jesus, the only true helper.

3.—Christ perceives the silent approach of even the humblest seeker, and blesses the most timid.

In all that multitude thronging about Jesus, not one had so little self-confidence as this woman. She considered herself so weak, so unimportant, that not even the desire of being restored could induce her to confront the crowd, and state her case to the Saviour. So she crept in the press behind.

4.—Our Lord requires an open confession from those whom He has blessed.

As soon as restored, this woman aimed to get away unobserved; but Christ required a full acknowledgment from her lips "before all the people." Jesus did not allow her to receive the blessing and carry it away secretly. Not until she had obeyed in full, was she dismissed with these encouraging words:—"Daughter, be of good comfort; go in peace; thy faith hath made thee whole."

5.—The sinner grows worse and worse without Christ.

This woman was brought to poverty, and was "nothing bettered" under her twelve years of treatment.

All men are either travelling towards God, or going farther from Him. No standing still. Cannot serve two masters. Every attempt to remove the disease of sin, independently of Christ, the Divine Healer, is a refusal to submit to His requirements, and is, therefore, a step farther from Him.

6.—Christ will heal none without an exercise of faith in him.

It matters not so much whether our faith be strong or weak, perfect or defective, as it does that we put into exercise what we have.

This woman's faith was defective, but persevering. Such a faith as enables us to venture our souls on Christ will bring salvation; and we shall be told: "Thy faith hath made thee whole."

We all find many impediments; but are we striving to overcome them? Are we pressing through the crowd of obstacles, determined to get so near our Lord as to touch the hem of His garment? We have not far to travel. He is ever present. He is close by those who seek Him. Only press on by faith, and we shall perceive His healing touch.

The Unprofitable Servant.

By the Rev. James B. Converse (Presbyterian Church), Blountville, Tenn.

The unprofitable servant.—Matt. xxv., 30.

I. The character of the unprofitable servant.

1. He was not a thief, but perfectly honest.

2. He was again entirely tru hful and honorable.

3. So far as appears from the history, he was an affectionate husband, indulgent father, a good-natured friend, a peaceable neighbor, a "most respectable citizen," a "model man."

4. As was natural in one who was free from the common vices and errors of mankind, he had a good opinion of himself and his own wisdom.

5. Only one fault is mentioned—a fault common to all idlers—grumbling or fault-finding.

II. Yet this model man is called "wicked and slothful." Why?

1. His course is the most dangerous to others. Positive sinners afford positive warnings to others. The evils and the guilt of their deeds are beacons to warn others from imitating their course; but the unprofitable servant opens a switch leading to destruction without placing any red flag or lamps to warn those following. On the contrary, he unconsciously offers himself as a model for imitation.

2. He is the most guilty. As a servant he has learned his Master's will and has promised obedience. (Luke xii., 47; Matt. xxi., 28–31.) His negligence is a species of treachery. (Prov. x., 26.)

3. There is less hope of his reformation. For (*a*) there are no positive sins to reprove. The surgeon can remove the cancer, but cannot cure a weakness of the vital principle. (*b*) His well-founded good opinion of himself and evil opinion of others (Luke xviii., 11–12) is a coat of mail against reproof.

4. Sins of omission are the most numerous, as many as the days or the hours. *Objection*—Are little sins. Reply—But are still sins.

5. Sins of omission are hardest to repent of.

6. And hardest to repair. The lost opportunity never returns.

III. His sentence. 1. Not condemned for his grumbling; his hard thoughts of the Master.

2. But for what he had not done.

3. And such the general rule at the judgment. (See Matt. xxv., 41–43.)

IV. Applications. 1. We shall all be judged for the good we failed to do, for unimproved opportunities of doing good.

2. The absolute necessity of pardon in Christ. We might face our positive sins, but not the trusts of our omissions of duty.

3. Our need of God's grace to keep us watchful, etc.

4. The goodness of the Gospel. We can learn God's goodness from man's sin.

INSTALLATION SERVICE—CHARGE TO THE PASTOR.

By John Hall, D.D., at Canal Street Presbyterian Church, N. Y.

It now becomes my duty by order of the Presbytery to say a few words to you in the nature of a charge. The charge is directly and primarily to yourself; and yet, when one is speaking in the hearing of the people to whom you are to minister, it is impossible that its tone and its language should not be affected in some degree by the recollection of their presence.

You are ordained as a preacher of that Gospel of which you have just now with the rest of us heard. Remember that your great function is to be a preacher—a preacher of the Gospel of Jesus Christ. Remember that it is in the preaching of that Gospel that you are warranted in looking for and expecting the blessing of God Almighty. There is no promise that he will make your poetry or your history or your speculation or your philosophy the means of quickening dead souls into spiritual life; but what God promises to bless is the preaching of His Holy Word. You are to look for success with confident hope in the degree in which you are setting forth the truth in the love of it. If you will thus preach the Word, you will be a truly evangelical minister, proclaiming good tidings of great joy unto the people—not magnifying the Church in Christ's place, not magnifying your office in Christ's place, but magnifying Him first of all, the Chief among ten thousand.

If you thus preach His Gospel, you will

be a true Protestant minister, not holding yourself forth as in any sense a priest, saving in the sense in which all God's people are a holy priesthood—holding yourself forth as a witness-bearer, as one who is permitted to set forth in their inherent harmony, the glad tidings of salvation that God has given in His Holy Word.

Let it be your aim first of all—most of all, with the utmost preparation that you can give, with all the attractions with which you can invest the subject, with all the energy of your nature that you can put in it—let it be your aim to be a true, manly, earnest evangelical preacher of the Gospel of Jesus Christ. You will not forget at the same time that you stand in other relations. You become, for example, a presbyter, associated with the body of presbyters in the government of this Church. You are an elder; there are ruling elders connected with you, and in the nature of the case they know human life better than you. In the nature of the case they know the conditions and circumstances of this congregation better than you can at first know them. It is not only your privilege, it is your duty to avail yourself of the knowledge that they possess and endeavor to work in concert with them so that this Christian Church may have what the Scriptures offer to all Churches, the true and godly oversight of the body of presbyters who feel themselves responsible to Christ, the Chief Shepherd and Bishop of souls.

And you will bear in mind the oversight which is in the New Testament connected with the ministry. You are to be brought into the closest personal contact with the people of your charge. That oversight you must make real, and you can only do it by seeking the people in their homes, becoming familiar with them in their avocations, so that you may learn to understand them and have intelligent sympathy with them in their struggles and difficulties. The saying ascribed to Chalmers, whether he used it or not, is true, that the way to reach the hearts of the people is to go to their homes. There you see the difficulties that lie in their way; there you are brought into loving and intelligent sympathy with them; there you will be helped to bring the message delivered from the pulpit, in a simple, informal style and tender spirit to bear upon them one by one; there you will gain their confidence, there you will establish the link of affection between them and you, and there, let me say to you, you will reap some of the richest rewards of the faithful ministry of the Gospel of Jesus Christ.

I remember when I was a minister in the city of Dublin, a dear brother, faithful in his place, was removed from the Church on earth to the Church above; he was taken in the midst of his usefulness; he had many people in his charge in comparatively humble positions in life, but no less pure and good and true because God had put them in this subordinate place. I remember how one of these, a domestic in the house of another, speaking to me of the death of her minister, used words that I have never forgotten. "Next to my own father," said she, "I loved him the best in all the world." I tell you to have such attachments as these, founded upon fidelity in the work of the ministry, is a higher reward than the loftiest eulogiums the world can pronounce upon you, and the most splendid popularity that this or any other city can give you.

Try to be a house-going pastor that you may have true and real access to the confidence of the people. You will remember that you are not merely to deal with the individual; you are to try to build up a Christian organization. A real Christian congregation is not simply a number of people that happen to be together; a true Christian congregation upon New Testament principles, has a genuine organic life; its members are bound together by intelligent sympathy. They are fellow citizens, fellow soldiers, fellow sufferers, fellow workers, fellow worshippers, fellow heirs; and it is to be your duty to bring together here a body of people committed to one another and committed to the work of the spread of the Gospel of Jesus Christ.

When you find round about you those who are only casual in their attendance upon this Church or any other, do the best that it is competent for you to do to attract them to the Church and to lead them to identification therewith, in all its

duties and responsibilities. Do not hesitate to tell them that it is cheaper, a thousand times, to have a place in the Church of the living God than to be a servant of the world with its pleasures and its fascinations. Do not hesitate to tell them that to have one member of a family go in the way of ruin and destruction costs more—costs more a thousand times—than it can ever cost to be in a true and living connection with the Church of the Lord Jesus Christ. Try to build up here a body of intelligent, living, believing people, through whose united life and whose common work the Gospel of Jesus Christ may be diffused around about.

And you will not forget in the last place that you are a member of a presbytery, and so a member of a larger Presbytery—The General Assembly of the Presbyterian Church. The honor of that Church is, in some sense, committed to your hands. You are to be a true brother, upholding the character, and cultivating the fellowship, and trying to promote the usefulness of your brethren in Jesus Christ. To be a minister in this city with its multitudinous temptations, with its many openings for labor, with its many distractions, is at once a responsible and difficult work. Look upward habitually for grace, that grace that God gives, and which he never withholds from the soul that waits upon Him.

There are some peculiar elements in your relationship to this people which I trust God will give you grace to utilize to the utmost. Many of them are strangers, like yourself, from another land. Not a few of them are yet without homes. They are dwelling among strangers; they have difficulties on that very account. You can understand them; you can sympathize with them; you can draw them away from ways of temptation; you can draw them into ways of happy and useful service; and if they have not all comfortable homes on the week-days, you can at least contribute to giving them a true and real and happy home on the Lord's Day, and so by His grace help them in seeking preparations for the Home that is eternal above.

May God bless you in this work; and may God bless the people who have called you to the ministry and who, I trust, will sustain you with their sympathies, their prayers and their co-operation.

THE BOOK OF ACTS, CHRIST'S MANUAL OF MISSIONS FOR HIS CHURCH.

By Prof. A. W. Pitzer, D.D., Howard University, Washington, D. C.

No. I.

Luke, a Gentile physician, the author of this work, in his address to Theophilus, alludes to a "former treatise he had made of all that Jesus *began* both to do and to teach until the day in which he was received up."

Dr. M. Baumgarten, in his able and admirable work on Apostolic Church History, calls attention to the peculiar force of this word, "*began*." Luke in his Gospel of Grace for the Gentile world set forth the *beginnings* of the work of Jesus Christ in his fleshly and earthly life. Clothed in glorified flesh, at the Father's right hand and in the Heavenly Realm, he *continues* that same work, by His Word, His Spirit, and His servants; and is the acting subject of this entire history. Whether on earth or in heaven, He is the same yesterday, to-day and forever; and in every age, and under every dispensation of His grace, His work is the same. From the Eden of Moses to the Paradise of John; from the promised Seed of the Woman to its fulfilment in the slain Lamb of the Apocalypse He is the same Healer and Lord; and to Him all Prophecy is one connected, consistent and completed Testimony. The sphere of His activities may change from Heaven to earth, or from earth back to Heaven, but there is no change in the personality or work of the actor Jesus.

When on earth, in human form and

flesh, He spake words of wisdom and wrought deeds of divine power and mercy; by words and works He revealed God to man, and was Himself God manifest in the flesh.

After His resurrection from the dead, He gave, during forty days, to more than five hundred competent and credible witnesses the most conclusive evidence of His identity, and of the reality and power of His risen life; and it may be safely affirmed that if Jesus Christ did not rise from the dead, then the events narrated in this book could not possibly have transpired, and the very book itself would have been a literary impossibility.

The facts of gospel history are germinal; so that if Luke's biography of Jesus in the Gospel is not trustworthy, neither is his further account of the same Jesus in the Acts—the two books must stand or fall together. The actor Jesus is the same; what He "*began*" to do in the former treatise, He "*continues*" to do in the latter. Before His departure from the earthly scenes of His activities and His return to the Heavenly Realm, He thoughtfully prepared agents and instrumentalities for the continuation and extension of His blessed work of revealing God and saving sinners.

Just as the personality of the Son grew into more glorious prominence from the Eden promise of the Woman's Seed until the birth of Mary's Son, when all the fulness of the God-head was shrined in the man Christ Jesus; so now the personality of another Divine Person, the Paraclete, which had been gradually revealed through the ages, emerges into the full light; and throughout this book, he occupies the position of prominence in apostolic history that Christ had filled in gospel history. The mode and order of the Divine Existence—Father, first; Son, second; Spirit, third—is the mode and order of the Divine Revelation; so that with great propriety this book has been called the "Gospel of the Holy Spirit."

Not until ten days after the exaltation and enthronement of Christ at the Father's right hand, did the Spirit come with power on the assembled disciples at Jerusalem.

The ten days of waiting between the Ascent of the Son and the Descent of the Spirit is marked by three striking features: the disciples *obeyed* the command of their absent Lord—"Tarry ye in Jerusalem until ye be endued with power from on high." They waited in *prayer;* the Spirit had been promised, and he would surely come, but these obedient disciples did not cease to pray for his presence; they waited in prayer with *one accord;* the disciples were all of one mind; the same longing desire for the coming of the Comforter filled every heart. Apostles, disciples, godly women, and Mary the Mother of Jesus, and his brethren were waiting to be filled with the Spirit and to be endued with power. Mary does not occupy the position of Mother of God and intercessor with her Divine Son, to receive the homage and adoration of His followers, but joins in one accord with them to obey His commands and to worship Him.

The order of the work of evangelization was prescribed by the Lord Himself—they were to *begin* in Jerusalem, the city of David, and the city of the death of David's Lord. Salvation was of the Jews, and not until they were guilty of the further sin of resisting and blaspheming the Holy Spirit, thus showing themselves unworthy of eternal life, was the kingdom to be taken from them and given to a people bringing forth the fruits. After they had evangelized in Jerusalem, then they must go into Judea. Persecuted and driven from the Holy City, the disciples were commanded to bear the Glad Tidings to the regions round about, that peradventure the elect remnant of Abraham's seed might accept Christ as Lord and thus be saved. The third stage in the progress of their work was to be Samaria, with its mixed population—the Jews left there at the Captivity with whom their Gentile conquerors had intermixed and intermarried. Having done this, then they must go to the uttermost parts of the earth—their field was the world—and proclaim the Gospel of the Kingdom as God's testimony to all the nations of the earth.

As Christ's witnesses in the world, His disciples were commanded to declare unto

men in all lands what they had heard and seen and known of the manifested life of Incarnate Godhead. To the end of the world (age) the Lord would be with them with signs and wonders and all needful gifts of the Holy Spirit; nor was either the promise of His presence or of the gifts of the Spirit limited to the apostolic era of the Church.

When the Son came down from Heaven to earth and was found in fashion as a man, the angels sang in the star-lit skies over the plains of Bethlehem, where the infant Jesus was born. When the Spirit descended on the disciples in the city of David's son and Lord, there was *the* Sound as of a mighty rushing wind, and there were cloven tongues as of fire—the audible and visible material symbols of His presence and power. The outward signs have passed away, but the Spirit's presence abides perpetually with the Church.

The multitudes followed *the* Sound until they came to the place where the disciples were assembled; and then and there they saw the Tongues as of fire, and heard the disciples (not the Apostles only), not preaching in different languages to unbelievers, but speaking in tongues to God; in tongues whose full significance they did not comprehend, though they knew that these disciples were declaring the wonderful works of God. When a congregation had assembled, Peter preached to them, not in Tongues, but in the common language of Judea. The "*signs*" of the Sound and the Tongues were for the unbelievers; nor is it stated anywhere in the New Testament that the Apostles preached the Gospel to the unbelievers in Tongues.

The Holy Spirit, on the day of Pentecost, came into new, peculiar and most intimate relations with the entire body of believers —into organic connection with all the disciples; connection, complete and permanent. Henceforth He is to dwell in and abide with every believer, and on this day He conferred no special and pre-eminent gifts upon the Apostles, above their brethren.

Here, then, are the factors in the world's evangelization: an Omnipotent and Omniscient Spirit; living disciples to bear witness to the facts concerning Jesus Christ; the command of the King; the order of march. The field is the world.

A CUP OF COLD WATER FOR CHRIST'S SAKE.

By G. W. Samson, D.D. (Baptist), New York.

That Christ has yet to exercise his power to rule in all Mohammedan lands, even in the land of His own home, is forced on the traveller in Palestine.

In riding from Gaza, past Hebron, to Jerusalem, on the old "Desert road," the thirsty traveller sees on his right, about the middle of his dreary ride, an arbor-like, open, but roofed structure of stone. His muleteer directs his way thither. Within, a venerable Mohammedan dervish draws up a small bucket of cool water from a deep well, dips and re-dips a cup, and hands it to the passers-by. When offered money, he refuses, and for this reason: Mohammed taught that the highest merit is attained by ministering bodily comfort to the needy, and, because need for cool water is *the* want of Desert travellers. Wealthy Mohammedans leave bequests to dig deep wells on Desert routes, to build a shelter and leave a supporting fund to give a cup of cold water in Mohammed's name. As he rides to Jerusalem and is passing between Gerizim and Ebal, he stops to view, not to drink from, the now dry well of Jacob, dug by the patriarch for his family's comfort. There Jesus said to a woman really of Israel's stock, but unrecognized by the Jews, "Give me to drink," leaving to the worldly the world's supply; but he added, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

Here appears the essential contrast between that religious faith which looks on

Jesus, as Mohammed did, only as the greatest of philanthropists and of teachers, and that faith which recognizes Christ as the Divine Redeemer; whose implanted Spirit is, as John writes, "a fountain of living water welling up unto everlasting life." Yet His twice-repeated appeal to His disciples as to giving "a cup of cold water" in *his* name has a subordinate earthly lesson, while its Supreme teaching is spiritual. It was at the close of His charge given to His chosen, when in the second year of His ministry, and of their training under His eye, Christ sent them out for the first time on independent mission work, that he said (Matt. x., 42): "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." It was in the third year of Christ's ministry, when, after a year's trial they were found "disputing which should be the greatest," and even mild John was boasting of his supposed fidelity in rebuking one who "cast out devils" in Christ's name, while yet, as the self-assured leader said, "He followeth not us;" it was in view of this ignorance at once of the self-sacrifice and of the condescension demanded in their work, that Jesus said to that same chosen band (Mark ix., 51, parallel to Matt. xviii., 6): "Whosoever shall give *you* a cup of water to drink in *my* name, because ye *belong* to Christ, verily I *say* unto you, he shall not lose his reward." Here is, in both these statements, an *act*, a *motive* and a *reward* calling for thought.

As to the *act*, it is both suggestive and comprehensive. A man like Dr. Tanner, as often repeated among Brahminic devotees in India, may live without food for many days; but he cannot exist without water for the body's cooling and circulating fluids. So there is a moral life that is kept up by the interchange of *little* acts; the kind salutation, the smile, the "kiss of charity," the word "fitly spoken and in season," which cost nothing to the giver, but are invaluable to the receiver. So the little acts of *giving*, the "mites" of poor widows, the full carrying out of Paul's universal appointment, "Let every *one* of you lay by him in store as the Lord hath *prospered* him"—it is these gathered *drops* that fill the exhaustless reservoirs of world-wide Christian charities. The *motive*, too, like that which sees in a child the lineaments of an esteemed parent, that recognizes in the livery the servant of a liege-lord, it is this recognition of "Christ" in his disciple that at once honors the Master, and which permits him to honor the service. The *reward*, too, is in keeping with the act and its motive. The little badge a prince bestows is more than a life-estate. To find true what Jesus declares shortly after this second appeal (Matt. xxv.), that the awards of the *final* judgment *turn* on these little acts and their motive, that Jesus will say of forgotten trifles, "Ye did it to me," the *realization* of this fact so as to make it the rule of every-day life—*this* is to learn the lesson of giving a "cup of cold water" in the name of Christ.

THE PULPIT TREASURY IN THE FAMILY.

Home Piety.

By T. De Witt Talmage, D.D. (Presbyterian).

There are a great many people longing for some grand sphere in which to serve God. They admire Luther at the diet of Worms, and only wish they had some such grand opportunity in which to display their Christian prowess. They admire Paul making Felix tremble, and they only wish they had some such grand occasion in which to preach righteousness, temperance and judgment to come. All they want is only an opportunity to exhibit their Christian heroism. The apostle comes to us and he practically says: "I will show you a place where you can exhibit all that is grand and beautiful and glorious in Christian character, and that is the domestic circle. Learn first to show piety at home."

If one is not faithful in an insignificant sphere, he will not be faithful in a re-

sounding sphere. If Peter will not help the cripple at the gate of the temple, he will never be able to preach to three thousand souls into the kingdom at the Pentecost. If Paul will not take pains to instruct in the ways of salvation the jailor of the Philippian dungeon, he will never make Felix tremble. He who is not faithful in a skirmish would not be faithful in an Armageddon.

The fact is, we are all placed in just the position in which we can most grandly serve God, and we ought not to be chiefly thoughtful about some sphere of usefulness which we may after a while gain, but the all-absorbing question with you and with me ought to be "Lord, what wilt Thou have me *now* and *here* to do?"

There is one word around which most of our thoughts should revolve. That word is "home." Ask ten different men the meaning of the word and they will give you ten different definitions. To one it means love at the hearth, it means plenty at the table, industry at the work-stand, intelligence at the books, devotion at the altar. In that household discord never sounds its war-whoop and deception never tricks with its false face. To him it means a greeting at the door and a smile at the chair. Peace hovering like wings, joy clapping its hands with laughter. Life a tranquil lake. Pillowed on the ripples sleep the shadows.

Ask another man what home is, and he will tell you it is want looking out of a cheerless fire-grate, kneading hunger in an empty bread-tray. The damp air shivering with curses. No Bible on the shelf. Children, robbers and murderers in embryo. Obscene songs, their lullaby. Every face a picture of ruin: want in the backgrounds and sin staring from the front. No Sabbath wave rolling over that doorsill. Vestibule of the pit. Shadow of infernal walls. Furnace for forging everlasting chains. Faggots for an unending funeral pile. Awful word. It is spelled with curses, it weeps with ruin, it chokes with woe, it sweats with the death-agony of despair. The word "home" in the one case means everything that is bright. The word "home" in the other case means everything terrific.

How To Manage Children.

CHARLES STANFORD, D.D., LONDON.

No. II.

The most important office in society is the parent's office, and the first father was the first magistrate. In this home rule, of course, "the husband is head of the wife," and she would think little of him if he were not; but the domestic authority of husband and wife is inseparable. They are not "twin stars," for "twin" means *twain*, and it has been ordained that "the twain shall be one." Baron Swedenborg says that "the married in heaven always melt into one angel;" if so, it must be a heavenly thing for this melting process to be finished, far as may be, on earth, so that between father and mother there may be delicate, mutual, continuous, indefinable help in the exercise of domestic authority. The child's obedience to this must begin from the first possible moment, and it will be harder every moment you postpone it. Wait until he is old enough to reason with, require of him only what he can understand, and you virtually give up altogether. From the the first, and until he ceases to be a child, you alone must decide what he shall have, or learn, or do.

The difficulty is to settle the principles of your government. Some of the faithful so govern their children as to stifle their natures. They are always waiting to be down upon them. They give out pungent, stringent, most minute orders on all matters, in all moments. They are ever coercive in trifles. They scrub them with good advice from day to day, and aim to keep them what they ought to be by the sheer force of autocratic dictation. They would hold their opinions for them, lest they should hold the wrong ones; tie their hands, lest they should get into mischief; hobble their feet, lest they should run away; bandage their eyes, lest they should behold vanity; lock the muzzle on their mouths, lest they should be rude; or keep them under glass, lest "the wind should visit them too roughly." And the result is that, when the inevitable time comes for the youth to leave home and act for himself, he might say of liberty, what Wamba, the son of Witless, did, "I

wish any wise man would teach me whatever to make of it, now I have it."

Bounding from this extreme, some of our friends verify the Sclavonic proverb, "Go far enough from the east, and you get into the west." Their cry is, "Oh, give the children their liberty, and let them be happy." What liberty? Liberty to do wrong, or to do nothing, or to do what they please, when, where, and how, without why or wherefore? Liberty to be nuisances? Liberty, like the liberty of an unfledged nestling, to topple out of its nest? Liberty to be caught, liberty to starve, liberty to die? "Oh, give them their liberty," is only the cry of the thoughtless, or of the selfish, or of those who mistake laxity for love. "The sons of Eli made themselves vile, and he restrained them not." The little rebels had their liberty, because it would have been a trouble for the father to restrain it; and while he was thinking that he spared them, he only spared himself. The only liberty that makes for happiness in young or old is liberty under law; and the rule I plead for is not that which crushes liberty, but that which educates it—that which trains the child in the right use of all his faculties, and rules him so that he may learn to rule himself. This rule must be real. A king may be a ceremony, but a father is not; and when God makes a father of any man, there can be on that man's part no evasion of responsibility, and no right to say, "I decline to act."

✣ The Chautauqua School of Theology ✣

The Jerusalem Chamber of Theology.

PROSPECTUS.

In these Departments of our School-work several Courses of Study are under Survey, some of which are now open to members.

THE DESIGN.

The design of these Departments is to furnish Ministers, Lay-preachers, Y. M. C. A. Workers, Evangelists, Sunday-school Officers and Teachers, Courses of Non-professional and Popular Studies in Theological, Religious and Ethical Literature. Some of these Departments, Nos. 11, 12, 17, 28 and 35, are specially adapted to Ministers who from any cause are unable to pursue with profit the regular Curriculum in the Sacred Languages.

THE DEPARTMENTS UNDER SURVEY.

1. Historical Theology. 2. Practical Theology. 3. Biblical Theology. 4. Doctrinal Theology. 5. The Genesis of Man. 6. Sociology, Christian and Pagan. 7. Literature and Art. 8. Religious Biography. 9. Palestine Exploration. 10. Archæology. 11. Hermeneutics, Old Testament. 12. Hermeneutics, New Testament. 13. Ancient History. 14. Modern History. 15. Philosophy. 16. Mental Science. 17. Philology. 18. Metaphysics. 19. Psychology. 20. Agnosticism. 21. Oriental Travels. 22. Christianity and the Sciences. 23. Evidences of Christianity. 24. The Great Religions. 25. Greek and Roman History. 26. Barbaric Incursions. 27. The Ancient Monarchies. 28. The Hebrew and Greek Texts of the Bible. 29. Art and Religion. 30. Christian Missions. 31. Evangelism. 32. Romanism. 33. Biblical Criticism. 34. Church and State. 35. New Testament Greek for English Readers.

DEPARTMENTS NOW OPEN.

Of the Departments under Survey, Nos. 5, 22 and 35, are now open. Others will be opened as rapidly as is possible. Applicants will aid the Dean by stating which Departments they would prefer to those already open.

THE PLAN OF INSTRUCTION.

The several Departments are elective, and are at present in the care of the Dean, who will return to applicants a list of the best books, both "Required Books" and "Recommended Books," on the subjects to be studied. The applicant will con-

sult local libraries, and checking on the list of "Recommended Books" those accessible to him, will return it to the Dean. From this list the member's Course of Study is prepared and sent to him with explicit instructions.

EXPENSES—COST OF BOOKS.

The cost of tuition has been placed at a nominal sum of five dollars for each Department. "Required Books," to cost not over four dollars per Department, must be purchased by each member. These books are universally recognized as the best of their class, and will constitute valuable permanent additions to any library. The purchase of other books is optional; but all listed books will be furnished by the Dean at net trade rates, plus the postage.

It is particularly to be noticed that our plan of utilizing local libraries materially reduces expenses and enlarges the possible advantages of the Departments.

EXAMINATIONS AND CERTIFICATES.

Examinations are optional. But Certificates of Graduation from the Jerusalem Chamber will be issued to members who successfully pass the Examinations in any Six Departments, four of which shall be 11, 12, 22 and 35.

DETAILED INFORMATION.

Detailed information will be immediately furnished to all applicants who enclose stamp, and who will write on the outside of the envelope containing their application, the words "The Jerusalem Chamber." Address

Rev. ALFRED A. WRIGHT,
Dean of the Chautauqua School of Theology, Boston, Mass.

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

Without obtrusiveness, but with persistence, this Institute continues to do its good work. Much of that work is unknown to the general public, but its results are seen. Readers of the religious and secular press occasionally see striking articles on science, or philosophy, or the relations of religion to one or the other; articles which bear no marks of the Institute, but whose insertion is secured by its efforts. These articles quietly but powerfully antagonize the materialistic infidelity of the day and stand for the truth as it is in Jesus.

The New York public has lately enjoyed the sixth course of lectures under the auspices of the Institute. They have been delivered in the Broadway Tabernacle, and were more largely attended than the course of last winter. The following was the programme:

Benjamin N. Martin, D.D., Professor in the University of New York: "Design in the Elementary Structure of the Universe." Rev. A. H. Bradford, A.M., Congregational Church, Montclair, N. J.: "Heredity, Environment and Religion." Charles F. Deems, D.D., LL.D., Church of the Strangers, New York: "A Defence of the Superstitions of Science." Jesse B. Thomas, D.D., Brooklyn, N. Y.: "Darwin, Emerson and the Gospel." Edwin Harwood, D.D., Rector Trinity Church, New Haven: "Revolution in Theology."

One of these papers, that by Prof. Martin, has already appeared in *Christian Thought*, and we learn that Dr. Thomas's remarkable paper on "Darwin, Emerson and Religion" is to appear in the January number. The others will be inserted in due course. *Christian Thought* is the only organ of the Institute. It is published by E. B. Treat, 757 Broadway. Any single number may be ordered for fifteen cents, and the work, which is a monthly, is furnished at $1.50 a year. We heard a noted Episcopal clergyman say the other day, after he had examined the numbers which have been issued, that, if the men who have charge of Churches, throughout the West and South, especially those who are away from our city libraries, could only know the value of this publication to them, and how it supplied their wants, four-fifths of them would immediately become subscribers.

Questions of the Day

Social Wrongs and their Remedies.

By Henry Allon, D.D. (Independent), London.

No. I.

The assumption of the Gospel of Jesus Christ that the world needs redemption is abundantly justified by the condition of men and women wherever we turn. In great cities and towns evil festers and intensifies, until it takes forms that are bestial on the one hand, and demoniac on the other. But this is only because it is evil; were it good instead of evil, it would not fester and intensify. In great cities good intensifies, as well as evil; is moved to greater pity, constrained to more strenuous help, excited to more self-sacrificing service. In duller, but equally base forms, you see the evil in country villages and hamlets, in stolid, unexcited individual life. The root of the evil is in the man himself, not in his conditions. The conditions simply aggravate the evil—which, if it does not find one form, it will another. Individual men and women and children are the involuntary victims of the evil, and unwise or unjust social laws and regulations may aggravate it. The tyranny of circumstances may become terrible; poverty and vice may environ a man like an atmosphere from which he cannot escape; but it is a pitiful short-sightedness that simply fixes upon circumstance, and thinks that if it could only be altered, if laws could be changed, if money could be distributed, if relations of one class to another could be regulated, a cure would be found for men's evils. Much might be done to improve circumstance, to lessen the pressure of poverty, the temptations of vice, and that we are imperatively called upon to do. But we cannot exonerate ourselves from solicitude about the outward circumstances of men, because circumstances are not everything. We are bound to give men every help that the remedy of wrongs, that the alleviation of disadvantageous circumstances can give, only in doing the secondary thing we must not be guilty of the blindness of ignoring the primary thing. Adjust the circumstances of men as nicely as you will; make all men equal in property and comfort and favorable condition to-day; they will, through the diverse characters of men, be all deranged to-morrow, and very rapidly the evils of human life will all be reproduced again. The only radical remedy is to change personal character. If you can produce character, moral, industrious, decisive circumstances will do very little harm to a man; he will conquer the worst circumstances and improve the best. Of course, there are the thousand accidents of life—sickness, misfortune, old age, bereavement, which even character cannot ensure men against, but were the character of the social community redeemed, these would be easily provided for. It is a sorrowful world, mainly because it is a sinful world, not because of accident, or circumstances, or ignorance, or mistake, but because of sin—sins of the body, destroying health and substance, or sins of social lawlessness, violating the conditions of well-being, or sins of the individual trampling upon the distinction of right and wrong. It is chiefly the evil passion and greed and immorality of men that cause human suffering. Half the organizations of social life are protections against crime and vice and wrong. The problem then is, How are the evils of life to be redressed? One indisputable reply is, nothing will redress them that does not neutralize and reverse their causes. No cure can be effected by dealing with mere symptoms.

(1) Communism comes with its legislative regulations, its equalization of wealth and comfort. It does not even attempt to touch the evil of individual men. It deals only with symptoms. No communism is so radical, even on its own lines, as the communism of Christ. He

enjoins a brotherhood, a benevolence, a practical helping of men that goes further and deeper than any political economy has ventured to dream of; but He does not enforce it by civil legislation, the external compulsion of law. He changes the selfish heart of the individual man, and makes it his religious obligation and passion to do good to all men as we have opportunity.

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By Editor.

JANUARY 6, **The Conference at Jerusalem.**—Acts xv., 1–11. 1884.

Luke was the writer of this book. He was a physician, and companion of Paul. The book was probably written about 65 A.D. at Rome. The conference was caused by a dispute which arose at Antioch, a city about three hundred miles north of Jerusalem, and the centre of missionary effort to the Gentiles. The controversy was originated by the teachings of men who had come there from Judea and were inculcating the idea that converts to Christianity from among the Gentiles must observe the old Jewish laws with regard to circumcision, etc.

Paul, Barnabas and others, by the advice of the Church at Antioch and the direction of the Spirit (Gal. ii., 1–2), carried this matter for counsel to the Church at Jerusalem, because it was the most influential body—the mother Church—whose decision would have the most influence with the Judaizing Christians, not only at Antioch, but all over the world, and would tend to unify the Church. In the discussion that ensued at Jerusalem, Peter and James stood side by side in maintaining that henceforth there was to be in Christ Jesus, neither Greek nor Jew, circumcision or uncircumcision, but that salvation was obtainable by all on the same terms.

PRACTICAL AND DEVOTIONAL LESSONS.

The reflections in all this series of lessons are based upon the most recent interpretation of the text of each verse and give a clue to its real meaning.

I. A Difference. V. 1. Men in every age have been prone to rest on ceremonies. No external rite can be a substitute for the spiritual life of faith in a personal Saviour. It is the evil tendency of the heart that needs excision. Toleration should be accorded in non-essentials, and tenacity maintained in essentials. We should not exclude from heaven those who differ with us in non-essentials. Christ's Church is wider than man's.

II. A Discussion. V. 2. Differences of opinion may exist between good persons. It is sometimes necessary to contend earnestly for simplicity in faith, worship and practice. Special pains should be taken to arrive at harmonious conclusions. The will and guidance of the spirit should be sought and followed. An example of God's personal, saving work, as in Titus, is the best vindication and proof of how He works. (Gal. ii., 1–3.)

V. 3. Members of churches even in different places should encourage, sympathize and aid each other in good works. Christians should declare what they know of Christ's saving power in other persons and places, even in the most unlikely. Every good person should rejoice, as do the angels, in the spread of salvation.

V. 4. How pleasant to see a general convocation to hear the news respecting Christ's Church, and to confer and deliberate concerning its purity and welfare. In reciting God's saving doings by us or in us, we should always give Him the glory. Christian workers should keep God in the front and themselves in the background.

V. 5. Those who have the least vital godliness are sometimes the most forward in presenting their persons and their views. How difficult to cut loose from all that is obsolete, cumbersome and pharisaic in religion.

V. 6. It is the duty of the wisest and most experienced Christians to confer

and deliberate privately and prayerfully about any matters promotive of the Church's welfare.

III. A Decision. V. 7. Free interchange of views and an examination of God's dealings in the matter should be had. In discussion the strong should bear with the infirmities of the weak, should be gentle, and give a fair opportunity for ventilating the subject. The views of one who is "a pillar" in the Church, as Peter was, of judicious mind, of a godly, practical spirit and long experience, should be well considered. A fraternal and not a dictatorial spirit should characterize our utterances even in public debate. The history of God's method of working should go far towards deciding a question in dispute. While men are still debating a point, God has beforehand shown His view of it by what He has done.

V. 8. God confers His Holy Spirit upon very imperfect believers in Christ. This fact should teach us charitableness in judging the reality of saving faith in others. If God has thus borne His testimony to the genuineness of their faith, why should we seek to exclude them from the privileges of believers?

V. 9. So far as God's mercy is concerned, there is no difference among men. It is granted to all alike. He who believes in Christ, and whose faith is purifying his life, is a child of God, however short he may come of meeting all the requirements of his Church.

V. 10. It is dangerous, wrong and sinful to stand opposedly in the way along which God is evidently working. Self-imposed ceremonies become a drag and yield no saving profit. All church ceremonies without heart engagement are burdensome and become a misery.

V. 11. Salvation can come but in one way to all—through grace by faith. Church membership, on the acceptance of Christ, is an honor and a privilege. Jews and Gentiles have equal privileges in Christ.

JANUARY 13, **Hearing and Doing.**—JAMES i., 16-27. 1884.

James, the author of this Epistle, thought by many to be the real brother of our Lord, became a believer probably about the time of Christ's resurrection, and was the person who presided at the conference in Jerusalem. The Epistle was written in that city between 45–62, A.D., to Jewish converts to Christianity, to warn them against the sins to which Jews were most liable, and to console and comfort them in their sufferings.

PRACTICAL AND DEVOTIONAL LESSONS.

I. The Word should be received in a proper spirit. V. 16. The importance of red signal lights—danger. The best mode of opposing error is to proclaim truth. Truth should be spoken in love. Fill the mind and heart so full of good as to leave no room for evil.

V. 17. Every gift should lead us to look up to God the source and be thankful. God is so full of goodness He cannot do evil. The unchangeableness of God is a great source of comfort. Let us rest on the stable heart of God.

V. 18. Our spiritual life originates in God's free grace. God uses his own word in bringing life to dead souls. It convinces, enlightens and reveals Christ. God's word, therefore, should be highly esteemed. These Jewish Christians were an earnest of the full harvest that Christ shall yet reap in this world.

V. 19. In God's house there should be decency, order and readiness to hear with meekness God's Word. The hearing time will soon pass. We need to learn rapidly and eagerly. We should be ready to receive information from any quarter. A calm mind and reverent spirit is the best mental attitude for a worshipper. Hastiness of temper hinders hearing God's Word to advantage. Let our words for God be tempered with Christ's spirit.

V. 20. Excited feelings usually lead even good persons into wrong doing. A noble cause is often injured by intemperate zeal. God does not forward His kingdom by anger, but by love.

V. 21. The mind should be cleared of everything that would prevent God's Word from entering, possessing and fructifying. This Word should be welcomed with humility and gratitude as the instrument God uses to save the immortal soul.

II. The Word should be used in a proper manner. V. 22. The hearers of the Gospel are not all saved. Some may think because they attend church and like the preaching that they are safe. How many in the pews think so? Such persons are deluded by Satan and their own hearts. The hearer must make it his business to do—to put in practice what he has heard.

V. 23–24. God's Word, like a mirror, shows man what his appearance is. Its perfect law is a contrast to man's defec-

tive life. Though man has seen himself thus defective for years he forgets it, because his mind is turned to other things.

V. 25. The good man stoops and looks often into this mirror, remembers what he has seen defective in himself, sets himself to correct it, finds great satisfaction in doing so, and has a great reward. He must not only glance at, but look into and meditate upon God's Word.

III. The Word should be exemplified in the life. V. 26. Church attendance and the observance of religious forms are vain unless the words and life are impregnated with good. Those who think otherwise are deceived.

V. 27. The worshipful habit is only recognized by God as good when the character and conduct are suitably influenced thereby. Outward conduct is an index to the heart. God takes a special interest in the helpless. Those are good who in this imitate Him. The Christian should never forget that the world is evil and enticing to the evil that is in him. God's children endeavor to keep themselves pure. We must not only be good, but do good.

JANUARY 20, **The Power of the Tongue.**—JAMES iii., 1–18. 1884.

James writes in a fraternal spirit and feels that the errors which he desires to correct in others may be found in some measure at least in his own conduct.

PRACTICAL AND DEVOTIONAL LESSONS.

I. The difficulty of controlling the tongue. V. 1. Every one is not competent to be a public religious teacher. Ignorant, vain, selfish, contentious, inconsistent persons are disqualified. Public religious teachers have great responsibilities, and have to render a very solemn account.

V. 2. The wisest and holiest teachers make many mistakes. Each of them should be willing to confess this as James does. The man who has entire control of his tongue has complete government of his body. The fluent talker is not always the most faithful doer.

V. 3–4. A speaker with a persuasive tongue has great power for good or evil over men and even nations.

V. 5. The smallness of an object should not blind us to the power which it exerts. A spark sets a prairie on fire.

II. The mischief the tongue can do. V. 6. The tongue's language is destructive to character. Bad language is an index to a wicked heart and to corruptness of life. Satan inspires the bad utterance.

V. 7–8. Man's tongue is less controllable than wild beasts or fishes. God only can transform it.

V. 9. Church-goers who praise God in the sanctuary are sometimes heard to abuse and even curse men in business. The inconsistencies of men do not disprove the reality of religion.

III. The good the tongue should do. V. 10–12. The tongue which is sanctified by the Holy Spirit ought not to be ruled by the Spirit of evil. How unbecoming and incongruous to hear hateful words from one who professes to love God, Who is Love. The habitual fruit of the tongue shows the condition of the heart.

V. 13. The controller of the tongue, the meek and patient believer in daily life, is the wise man.

V. 14. There should be no parties in a religious assembly. A factious spirit is incompatible with the spirit of Christianity. Never glory in an evil spirit or in a wrong act. Do not shave off a portion of the truth to carry a point.

V. 15–16. The wisdom often displayed in factious religious assemblies by debaters is cunning, emanating from beneath. Scenes stirred up by such discussions and rivalries are scandals on religion, and retard its progress.

V. 17. Heavenly wisdom produces purity and peace, treats all men alike, with forbearance, love and candor.

V. 18. The kingdom of God can only be promoted by those who seek the peace of Christ among men. A church originating in a wrangle rarely succeeds.

JANUARY 27, **Living as in God's sight.**—JAMES iv., 7–17. 1884.

James shows in this lesson that the way to obtain the grace God is willing to bestow, is to be submissive to God's will, both in providence and grace.

PRACTICAL AND DEVOTIONAL LESSONS.

I. Live near to God. V. 7. Nothing is ever truly gained by opposing God. Submission to Him is man's duty and interest.

Satan is man's enemy, however plausible he may be. All his approaches are to be opposed. Determined opposition to Satan reveals his true character—a coward.

V. 8. God is our true friend. Sin has separated us from Him. We should be continually showing that we desire to get back into His very arms again. We can do this by prayer, by meditation on his character and on His ordinances. This will secure for us the prodigal's reception. The father ran, fell on his neck and kissed him. If we have been halting, wavering, let us be decided, by ceasing to do evil and setting our heart on God.

V. 9. The tears of penitence are more honorable and adorning than the pearls of the worldling. Mourning for sin is sweeter to God than the laughter of the wicked. Ephraim in such a condition becomes to God a pleasant child.

V. 10. Humility, in grace, precedes honor. "Nearest the throne itself must be the footstool of humility." God's own hand lifts the prostrate penitent.

V. 11. Censorious and even thoughtless gossip among neighbors, and especially among church members, is sinful before God and injurious to religion. Charity, as taught in I. Cor. xiii., should be often read and always practiced.

V. 12. God only is Lord of the Conscience and the Supreme Lawgiver of His church. Let us fear Him and obey His laws.

III. Live in humble dependence on God. V. 13–16. Those who practically exclude God from their business, are here called to take notice. Men propose what they cannot accomplish without God. Days and years are God's—not even moments are ours. Dependence on God should base our plans and be the golden thread connecting our actions. Ignoring God is presumptuous, but rejoicing in doing so is shamefully aggravating to Him and leads only to the most mischievous results.

V. 17. Those who sin against knowledge are heinously sinful.

We ought, with all our advantages, to know what is right, and knowing the right we ought to do it.

Helpful Hints for Workers

The Dietary Restrictions of the Mosaic Code.

By George Henry Fox, M.D., N. Y.

It is questionable whether any of the various laws instituted or codified by Moses were of a *purely* sanitary character, although certain ones relating to diet are often quoted as such.

The commandment to remember the Sabbath-day and keep it holy has exercised a salutary influence upon the health of communities and individuals from the Jewish Exodus to the present day, and yet, no one would speak of the Decalogue as a code of sanitary laws. Other provisions of the Mosaic Code were in like manner productive of sanitary results, but they were promulgated by the great Law giver for various reasons, some of which are distinctly stated in the Scriptures and in which the sanitary idea does not appear to have entered.

The dietary regulations embodied in the Mosaic Code were numerous and explicit. They related wholly to animal food and no restrictions appear to have been made concerning vegetable products. As is well known all animals were prohibited save such as chew the cud and also divide the hoof—all fishes except those which have both fins and scales—all birds of prey and many water-fowl, and all creeping things and insects, with the exception of the various kinds of locusts. Viewed from a sanitary standpoint, these regulations excluded many articles of diet which then, as now, were not only palatable but also wholesome, and the assumption is unwarranted that this restriction of diet was made with a view to promoting the health of the people.

If we take the most notable restriction, viz., that respecting the use of pork, we find no sufficient reason why Moses should have forbidden its use solely on sanitary grounds. It is true that the pig is not

fastidious in its diet and will eat many things which to us seem unfit even for a pig to eat.

But this does not render its flesh unwholesome. Chickens, whose flesh we consider as especially delicate, have an equally depraved taste and devour angleworms, slugs and a variety of refuse matter with a disgusting avidity.

It is also true that the pig is now liable to peculiar diseases, but the same is true of sheep and cattle, and we have no reason for believing that trichinous or measly pork was common in Moses' day, or that its deleterious effects were known at that time.

It is true that pork is not the best article of food for all persons, at all times and in all climates, but the common prejudice against it which prevails to-day among a numerous class of people is based largely upon the Mosaic restriction, and is not the result of a careful observation of its effects. The common belief that it contributes greatly to the production of skin diseases, and was therefore proscribed by Moses, is, in my opinion, utterly without foundation. There are indeed, certain persons who cannot eat pork with impunity, but there are also those who cannot partake of strawberries or shell-fish without paying an immediate and severe penalty, in the form of a cutaneous eruption, and yet this does not prevent the great majority of people from indulging in and enjoying these delicacies.

The flesh of well-fed pigs when properly cooked and judiciously eaten is certainly as wholesome as it is pleasing to the taste, at least in this climate, and I am aware of no proof that it is not equally wholesome in those Oriental countries where, on religious grounds, the animal is considered as unclean. Pork is not only adapted to the requirements of those who are accustomed to heavy manual labor, a fact which is generally admitted, but in the form of fat bacon it has been claimed by a distinguished English medical writer to be especially conducive to severe and prolonged brain-work.

It should be borne in mind that along with pork, there was excluded from the Israelitish diet the flesh of many other animals which no one at the present day would think of condemning as unwholesome. The camel is freely eaten by the Arabs and, although its flesh may not be particularly delicate, it has probably saved many from starvation in the desert. Horse-meat has frequently been an important article of diet in cities during a siege, and while many have spoken in high praise of its tenderness and flavor, no one, as far as I am aware, has attributed to it any ill effects. The flesh of wild horses has been claimed to be particularly palatable. The hare is to-day a common article of diet in many countries of Europe, and like the rabbit, possum, coon and squirrel in many parts of our own country, is highly esteemed.

The wholesome nature of the oyster will certainly never be questioned by any one dwelling within easy access to Saddlerock or Shrewsbury; yet, under Moses, a law was enacted which restrains the orthodox Jew of the present day from indulging in this harmless luxury. Surely, such a law could not have possessed a sanitary basis, and there is no more reason for believing that any of the animals mentioned might have been injurious to the Children of Israel.

If the dietary laws of Moses were not promulgated with a view to their influence upon the health of the people, it may be asked, "what was their intent?" Evidently to separate the Israelites as far as possible from surrounding nations by the establishment of distinctive manners and customs. There is nothing which serves so effectually to check the inter-communication of nations or individuals as difference of opinion on dietetic matters. Commercial interests have brought the English-speaking race in contact with nearly every people on the face of the globe. Neither a difference in color, a difference in language, nor a difference in religion will serve as a bar to intimate social relations, but when we sit down to a common table and are invited to partake of certain articles of food which only inspire us with loathing and disgust, the possibility of perfect sympathy and brotherly love is at once destroyed. The

idolatrous Canaanites were accustomed to eat the animals which were forbidden to the Israelites, while some of those which were permitted to be eaten under the Mosaic law were held as sacred by the Egyptians and consequently untouched by them. Indeed, the Egyptians had long been in the habit of observing dietary laws which were peculiar to the nation and which served effectually to separate them from other nations. For the children of Israel Moses adopted laws, not identical with, but in character and effect similar to those which prevailed in Egypt, and doubtless these dietary restrictions enforced by Moses served to set apart the chosen people of the Lord as no other laws could possibly have done.

At the present time we practically make a distinction between clean and unclean beasts, *i. e.*, those which are proper to be eaten and those which are not. We cannot justly assert on sanitary grounds that the dog or the rat or even the snake is absolutely unfit to be eaten, and yet, if we were now called upon to establish a dietetic code and to incorporate it as a part of our religious belief, it is quite certain that we would designate these animals as unclean. It is probable that we would also exclude locusts, which were allowed by Moses. This distinction of animals is based upon a question of taste and education. Such a distinction existed in Moses' day, and it may be suggested that it was this prevailing opinion as to the edibility of certain animals and the impropriety of eating others which Moses emphasized by investing it with the sanctity of divine law.

Helps in Pastoral Work

Our Plan of Pastoral Work.

By Charles F. Deems, D.D., Pastor of the Church of the Strangers, N. Y.

The pastor must know his flock. He must see his people that he may know how to preach, and that he may instruct and comfort each soul. How is he to do this in a large congregation in a great city? The very qualities which have gathered his congregation must have drawn attention to him so as to multiply the demands the public will make upon the pastor—demands which he cannot ignore without diminishing his influence as a pastor.

For some time I have followed a plan which has been of great service in my pastoral work. It may not suit others, but Elizabeth Stuart Phelps, who heard of it several years ago, made a pastor in her *Story of Avis* adopt it. Several clergymen have lately been witnesses to its workings, among them the editor of The Pulpit Treasury, and at their solicitation this statement is prepared.

On the roll of communicants of the Church of the Strangers are over six hundred names, and that list is kept so carefully purged that we believe 590 persons are known. They must be seen. They live in a circle whose radius is about six miles. There are also strangers who are temporarily in the city who have special claims on this pastor. There are outsiders who must be visited. Frequently there are several sick at the same time, and miles apart. Then there are the innumerable interruptions which consume time. There is Church business to be dispatched. There are Church charities to be dispensed. How is all this to be done? This is our plan:

To each member there is given at the first of the year a card, with his name and church number on it, ruled so that he can keep record of the Communion Sundays, and spaces left for answers to the questions: "Have you visited your pastor this year?" "Has your pastor visited you this year?" These cards are collected between the December Communion and Christmas. (Communion every month, first Sunday.) When collected, a list is made of all those

whom the pastor has not visited, and he endeavors to visit them during the year. To those who have not visited the pastor a written invitation is sent during the year, specifying the time the parishioner should call. If practicable the pastor has a reception every week at his own house, from 3 to 6 and from 7 to 9 P. M., and he announces the day from the pulpit on the preceding Sunday. He does not have a fixed day, because there are persons who have engagements on certain evenings the year round. By varying the day all have an opportunity. Moreover, if he had an invariable day it would preclude other things, such as marriages, funerals, preaching elsewhere, which might arise during the week. All who wish to see the pastor are without excuse if they complain that they had not pastoral attention.

On the visiting day the callers are shown into the front parlor and there they may read or converse until each person's turn comes. They are seen in the rear parlor, each alone, or friends together, or members of the same family together, as they may choose, but each in the order of his coming.

Will they come? My memoranda for 1883 show that September 3, there were 16 visitors and prayer was held with 12; September 11, visitors 20, prayer with 13; October 10, visitors 18, prayer with 16; November 1, visitors 25, prayer with 15. These four are taken because one was on Monday, one on Tuesday, one on Wednesday, and one on Thursday. It will be seen by this average that if three-fourths of the visitors are Church members and forty pastoral receptions are held, over five hundred communicants will have visited the pastor in the course of the year.

In looking over the memoranda mentioned above I find that in six hours, time having been taken for dinner, I had done pastoral work which would have required three whole days with a carriage to have accomplished. And it was done more satisfactorily. My pastoral work calls me to the poorest and the richest in New York, as the work of pastors in smaller places calls them to the extremes of society. I think I may say that in one-half the cases I feel that the time selected for the visit was unfortunate. The men are not seen by day as they are at their business; the women have their household work or social engagements. Some have visitors. Some are in boarding-houses. Some are so situated that there is no opportunity for prayer. All these difficulties are avoided by a visit to the pastor. It is known that he will be at home, that it will be no intrusion nor interruption, that in as much privacy as in his own home the parishioner may have interview, counsel, and the help of prayer. My people like it better and better.

This plan gives the pastor more time to visit the sick, to follow up those who ought to have a pastor's care but will not seek it. It does not take the place of the pastor's visiting his flock. From the interviews at his house he often learns the need of going somewhere he never would have thought of. It does not do away with work, but it doubles pastoral usefulness. The annual reports in our Church at the last show that the pastor had made 1,055 calls and visits during the year 1882.

This is the best plan for me. It is not urged upon any other pastor. He must determine whether it is worth trying in his field.

Prayer Meeting Service

The Week of Prayer.

The following is the programme for the Week of Prayer, January 7–12, 1884:

Monday, January 7: Praise and Thanksgiving—For God's special providence, Christ's marked favor, and the Holy Spirit's gracious work.

Tuesday, January 8: Humiliation and Confession—For personal failings; for social vices, as intemperance; for the secular spirit in the Church; for prevailing skepticism and religious indifference.

Wednesday, January 9: Prayer for Families and Instructors of youth—For pa-

rental fidelity in household training; for pious watch-care in schools and colleges; for spiritual influence in Christian associations of youth; and for early conversions in Sunday-schools.

Thursday, January 10: Prayer for the Church of Christ—For a prayerful and laborious ministry; for consecration and co-operation in members; for early devotion in educated youths; and for the divine blessing in winning the worldly.

Friday, January 11: Prayer for Nations—For legislators, that statutes may be conformed to divine law; for rulers, that they may conscientiously administer government; for peace and conciliation between nations; and for popular integrity in the duties of citizens.

Saturday, January 12: Prayer for Home and Foreign Missions—For missionaries, that they be sustained in trials and prove efficient in labors; for heathens, for Mohammedans, and Israelites, that they may be won to Christ.

Everybody should Contribute to the Prayer-Meeting.

By Rev. A. D.

If possible, *get every one to take some part.* If the experienced ones are brief, there will be time for all, and the timid ones will not feel that in offering a few simple words of prayer they are laying down a copper coin beside the golden contribution of another. We shall never have the ideal prayer-meeting till all participate in it, as really as the whole family, from oldest to youngest, have part in the social celebration of Thanksgiving day. No Christian can come with the purpose of being a mere spectator, without doing a wrong to the Church and to himself. That *each one* should give according as God hath prospered him, is the true rule for the prayer-meeting no less than for the contribution-box. Are you self-distrustful and shrinking? Do not think you must say some great thing; say some little thing that you believe and feel. If you only knew how much it would cheer your pastor; how much it would lift the meeting out of its well-worn track! At least bring a verse of scripture or of a hymn. Who knows but that the stripling with his smooth stone in the sling may fell some giant that was assailing another's soul and had not been vanquished by all the hosts of the Church? It is a deplorable spiritual waste that the voices of ladies are so seldom heard in some prayer-meetings. They who are the life of other social gatherings, why should they be silent in the social meetings of the Church? I cannot doubt that often, when in the midst of more extended utterances, the voice of a woman is heard in a few short, even trembling sentences, the Lord who sits over against the treasury says tenderly that she "hath cast in more than they all."

[For Prayer-meeting topics and reflections see "Light on the International Lessons," pages 552-556.]

Mission Fields

African Methodist Missions.

By J. M. Reed, D.D. (Methodist), New York, N. Y.

The Missionary Society of the Methodist Episcopal Church was organized in 1819. As early as 1816 a special providence seemed to open the way for this Church to carry the Gospel to the Wyandotte Indians, and thus originated the mission work beyond the English-speaking population of our own land. Early successes among the Indians occasioned the formation of the Missionary Society, and the Society has hitherto annually devoted the greater portion of its resources to domestic mission work. The history of the first thirteen years of the Society's existence is a history of domestic missions. At length the Society was led into the foreign field by the number of Methodists that went out to found the colony of Liberia. A Methodist Church was formed on board ship in the first company of

Liberian emigrants who settled in Sherbro Island in 1820, but removed the next year to the site of Monrovia. The pastor was David Coker, a most worthy man, and in many ways a leader in the colony. The Baptists were the first to send a white missionary to Liberia, which they did in 1826. Now the American Baptists, the Episcopalians, and the Presbyterians sustain missions there.

The Methodist Board proposed, in 1824, to send a white missionary to Liberia whenever a suitable person should be found willing to go. In 1832, Melville B. Cox was appointed to the work. He was filled with missionary zeal. "It is the height of my ambition and brightest vision of my life," he said, "to lay my bones in the soil of Africa. If I can only do this I shall establish a connection between Africa and the Church at home that shall never be broken till Africa is redeemed." Arriving at Monrovia, March, 1833, he entered vigorously upon his work in regulating the existing Methodist Church according to the Discipline, in establishing Sunday-schools, and planning additional mission stations. He perished of the fever, July 21, the same year. Twenty lie beside him in the little missionary burying-ground at Monrovia. Many heroic lives have been sacrificed, and much money has been expended in the field.

Messrs. Spaulding and White were sent out the next year. The latter soon died and the former returned. Miss Sophronia Farrington, however, who had accompanied them, refused to return till another missionary should come to take up the work. John Seys arrived for this purpose in 1834. He saw the Mission Conference organized, stations occupied far down the coast and in the interior, the Liberia Conference Seminary opened at Monrovia, and a bi-monthly sheet, *Africa's Luminary*, established. By frequent visits to the United States he awakened remarkable enthusiasm in the work. Mrs. Ann Wilkins went out in 1836, and did heroic service till 1856. Other names belong to the period. Of thirteen white missionaries sent out, six had died, and six had returned home, being unable to endure the climate; and the Board resolved, in 1849, to leave the work in the hands of colored men. J. W. Horne, however, conducted the Monrovia Seminary from 1853 to 1858. He educated many Liberians who have become prominent in Church and State. Bishop Scott visited Liberia in 1853. In 1858, under provision of the General Conference, Francis Burns was ordained as Missionary Bishop for Liberia. He directed the work with vigor till his death, in 1863, and his successor, Bishop Roberts, chosen in 1866 (died in 1875), pursued a like earnest and judicious course.

At the date of this last election a diminution in the number of preachers was specially observable, and from that time onward the great want of the Mission has been devoted and able men to re-enforce the work. Indeed, for a great number of years the Mission had shown an increasing lack of enterprise. It shared in this respect with the general economical condition of the colony, as developed within the last few years. A state of decadence seemed to prevail. The Republic has been oppressed with foreign debt, chiefly due to Great Britain, and which still imperils its existence. In order to develop a spirit of self-support in our Churches the missionary appropriation has been gradually reduced. Once no foreign mission received so much, the sum granted in one year, 1854, being $37,233. In 1876 less than $8,000 was granted; $5,500 was granted for 1879, and the principal Churches were left entirely without aid.

Anxiety concerning the state of the Mission and the hope of inaugurating some improvement, occasioned another episcopal visitation, and Bishop Gilbert Haven went out in 1876. He found that the preceding year had been one of spiritual revival, and a large increase of membership was reported at the Conference over which he presided. The Church appeared to be really more prosperous than any other denomination in the Republic. There were good church buildings at Monrovia, Bassa, Sinoe, and Cape Palmas. The Conference, however, was composed almost entirely of elderly men, which arose from the paucity of schools for the training of youth. Bishop Haven effectively urged a reformation in the matter of self-support, and improvement was manifest in subsequent Conference reports. New enterprise in extending the mission work into the interior was also urged. Messrs. Pitman and Blyden, with others, set out in June, 1877, on a tour of inspection, visiting Boporo, the capital of the Boatswains' country. They found Mohammedanism prevailing here, through the efforts of Mohammedan missionaries, who had come down from Musardu, two hundred and fifty miles distant. The king promised to encourage and protect Christian missionaries and schools, but his assurances have not been

found altogether reliable. The country about Boporo is described as both grand and beautiful. "The people," says the report of the exploration, "are, like their country, healthy, robust, pleasant and beautiful men and women, susceptible, it would seem, of the highest polish, of the finest touch of civilization and refinement." It was now determined by the missionary authorities to recur to the original policy of sending out white missionaries. Rev. Joel Osgood went to occupy the new field at Boporo, where he arrived in February, 1879. And Rev. M. Y. Bovend was sent out as superintendent. Here they labored together till driven out by the old king. To Bishop Haven's appeal, on his return home, for volunteers for the Liberia Mission, a surprisingly large number responded, not one, however, being a man of African blood. Rev. R. J. Kellogg went out in the spring of 1878 to take charge of the Monrovia Seminary. He found public interest in the school very prevalent. Bishop Haven's visit was an inspiration in many ways. Mr. Kellogg reported, "There is a new era dawning upon Liberia." Self-support was more fuliy developed. Some members of the Church at Monrovia have contributed $100 annually. The church edifice was repaired at an expense of $2,759. These encouraging facts, however, give too favorable an impression of the general state of affairs. In the spring of 1880, Mr. Kellogg, who returned to the United States, was succeeded in the principalship of the seminary by Mr. R. P. Hollett.

Miss Mary A. Sharp, who had taught the colored people on John's Island, South Carolina, was sent out in April, 1879. Her support was assumed by the Woman's Foreign Missionary Society. She has done vigorous work among the Kroos, and made explorations up the Niger in the trade steamers, which ascend as far as Rabba, nine hundred miles from the ocean. She formed the opinion that a section on the river, between four and five hundred miles from the coast, is the best basis for the operations of an advanced mission to the interior. The Church Missionary Society had explored far up the Schadda, a tributary of the Niger. It is interesting to note the fact, that notwithstanding the discouragements in this field the statistics of the past year show a steady increase in membership of the Church. At the last Annual Conference 2,167 full members and 259 probationers were reported. Great religious interest is also reported as existing in many places, and work has been begun among the natives. The Sunday-school department is also flourishing. In a word, the whole aspect is more encouraging than for some years past.

Modes of Work in Foreign Lands.

By Rev. B. H. Bradley (Methodist).

These are:

1. Bible Reading.—In many instances this work is done by native women, converted Christians. These are called "Bible readers," and in India there are one hundred of these workers.

2. Day-Schools.—These schools give the heathen girls at least a slight acquaintance with books and with the outside world. They give the missionary opportunity for teaching the Bible as a text-book, and for imparting Christian instruction to these pupils—good seed which may spring up, blossom and bear rich fruit.

3. Sunday-Schools.—Each day-school is the nucleus of a Sunday-school. Many girls give up idolatry and secretly serve the blessed Saviour.

4. Boarding-Schools.—These are for Christian girls, and are of the highest importance. There are four of these in India. These schools are beginning to send out *zenana* workers, and will give us many well-trained laborers by and by.

5. Medical Work.—During the past dozen years, Miss Clara Swaine at Bareilly, with her extensive hospital and dispensary, has had wonderful success. Women come from city and village to be treated, thousands of cures every year. In each instance the patient is told of Christ the Saviour, and not a few have continued to frequent the hospital, even after recovering, to hear the teaching.

An Aged African Missionary.—Rev. Aldin Girout, who was one of the earliest of the missionaries to South Africa, having spent thirty-five years among the Zulus, completed his eightieth year recently. It is forty-nine years since he went to South Africa, where he labored with great success, not only in evangelistic work, but in the reduction of the language to a systematic and written form, and in the translation of the Bible. Glimpses of the fields abroad, with all their pressing needs and imperative claims, can hardly fail to impress Christians with a sense of personal responsibility.

That which is dark below is light in Heaven. —*Whittier.*

To do so no more is the truest repentance. —*Luther.*

The fourth gospel is written by the hand of one like an angel.—*Herder.*

There is no vacant place in the universe so suggestive as the empty grave of Jesus.—*J. M. Pendleton.*

What a folly to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal. —*John Howe.*

We may not carry our moistened sponge over the tablets of God's commands, and then bind ourselves only by the half-legible lines that remain.—*D. W. Faunce.*

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*

Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart which no severity could subdue.—*Herder.*

No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain. Never did the cup of cold water given for Christ's sake, lose its reward. —*F. W. Robertson.*

God hath made many sharp-cutting instruments and rough files for the polishing of His jewels; and those he especially loves and means to make the most resplendent He hath oftenest his tools upon.—*Bishop Leighton.*

As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

Intercession should be definite and detailed. Vagueness is lifelessness. St. Paul besought the Romans to pray for him, and then told them exactly what he wanted—four definite petitions to be presented for him.—*Francis Ridley Havergal.*

To be nameless in worthy deeds exceeds an infamous history. The Canaanitish woman lives more happily without a name than Herodias with one; and who would not rather have been the penitent thief than Pilate?—*Sir Thomas Browne.*

The Church wants no more "new divinity," nor new measures, but she does need, and urgently demands, a set of ministers greatly exceeding, in spirituality and in profound knowledge of the Holy Scriptures, those who have preceded them.—*Dr. Alexander.*

The Christ whom we preach must be the full Christ of the Gospel—not the ideal, but the historic Christ; not a Christ of one's own invention and handiwork, but the Christ whom the believing Church of all ages confesses and adores as her own.—*Van Oosterzee.*

There is nothing which is right for us to do, but it is also right to ask that God would bless it; and indeed there is nothing so little that the frown of God cannot convert it into the most sad calamity, or his smile exalt it into the most memorable mercy.—*J. Hamilton.*

If the Church would have her face shine, she must go up into the mount and be alone with God. If she would have her courts of worship resound with eucharistic praises, she must open her eyes and see humanity lying lame at the temple gates, and heal it in the miraculous name of Jesus.—*Bishop Huntington.*

Let us serve God in the sunshine while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.—*F. W. Faber.*

I feel convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—*Norman McLeod.*

A studious man in dressing-gown and slippers, sitting in the midst of a choice library which is adorned with works of art and costly relics of antiquity, yet from which not a thought goes out to the intellectual or moral improvement of mankind, is a model of refined and fascinating selfhood. Under certain conditions it may do more evil than the life of a libertine.—*Prof. Austin Phelps.*

43. Excuses.—LUKE xiv., 18.

The Duke of Ossuna, Viceroy of Naples, passing through Barcelona, went on board the Cape galley, and passing through a crew of slaves he asked several of them what their offences were. Every one excused himself upon various pretences. One said he was put in out of malice, another by bribery of the judge, but all of them unjustly. The duke came at last to a little sturdy black man, whom he also questioned. "My lord," said he, "I cannot deny that I am put in here justly, for I wanted money and so took a purse near Tarragona to keep me from starving." The duke, on hearing this, gave him two or three blows on the shoulder, saying, "You rogue! what are you doing among so many honest, innocent men? Get out of their company." The poor fellow was then set at liberty, while the rest there were left to tug at the oar.

44. Past Feeling.—EPH. iv., 19.

I once stood by the gaming-tables of "Monte Carlo." There were the young there, who were getting their first taste of the vice, and they could not help showing the effect which every change of the tables produced upon their sensitive young hearts. Now they flushed up red in the face, and then their lips would show how the blood had rushed back again to its source, just according as their emotions welled up or sunk low by the success made or the loss sustained in the play. But there were also there the aged, the old gamblers, too—the men and women who had out-lived emotion even so far, that the young gambler who, exasperated by his losses, there and then shed his own blood before them, only occasioned them inconvenience; they could not play until the scene was wiped out; they had no sympathy to spend upon him; they were like icebergs—nothing moved them and they chilled all that came near them; and could the young only have read them aright, they would have seen then the real vanity of all vanity, absolute emptiness; for it was plainly written upon their faces, "Past feeling."—*John Greenfield, D.D.*

45. Power of Prayer.—JAMES v., 16.

Spurgeon tells of a woman who wanted the use of a school-house for a Sunday-school. The man to whom she had to apply was a sceptic; and before going to him, she asked God that she might have the house. She then asked the man, and he said:

"No! The school-house was built for secular learning, and we want none of your Bible nonsense."

"Well," said the woman, "I didn't ask you first: I asked a higher one than you, and I believe I shall get what I want, because I mean to pray for it until I do; for, do you know that when I pray with all my heart, there is something that always gives way? Sometimes it is a man's health, sometimes his life, but always something, and I am certain when I get the full strain of prayer on, something will snap."

And something did snap. The man couldn't get the matter of this woman's praying out of his mind, and he sent word to her that she might have the house.

46. Deo Volente.—JAMES iv., 15.

A German writer, in describing a scene on the Vistula, says: "The small sea-craft lying at anchor by the Long Bridge over the Mottlau, had the place of their destination written on a black-board: 'Will's God, nach Königsberg.' 'God willing, to Konigsberg.' 'God willing, to Petersburg!' 'God willing, to Memel.' And when I think of the destination of this great, free, happy people, when I think of the voyage of our ship of state headed so majestically into the seas of the future, I want to see written visibly on all her sails, 'Will's God!' God willing."—*J. E. Rankin.*

47. The Necessity of Prayer.—ACTS ix., 11.

The first true sign of spiritual life, prayer, is also the means of maintaining it. Man can as well live physically without breathing, as spiritually without praying. There is a class of animals—the cetaceous, neither fish nor sea-fowl, that inhabit the deep. It is their home; they never leave it for the shore; yet, though swimming beneath its waves, and sounding its darkest depths, they have ever and anon to rise to the surface that they may breathe the air. Without that these monarchs of the deep could not exist in the dense element in which they live, and move, and have their being. And something like what is imposed on them by a physical necessity, the Christian has to do by a spiritual one. It is by ever and anon ascending up to God, by rising through prayer into a loftier, purer region for supplies of Divine grace, that he maintains his spiritual life. Prevent these animals from rising to the surface, and they die for want of breath; prevent him from rising to God, and he dies for want of prayer. "Give me children," cried Rachel, "or else I die." Let me breathe, says a man gasping, or else I die. Let me pray, says the Christian, or else I die.—*Guthrie.*

Towards the erection of a German Evangelical Church in Jerusalem, the congregations in the Province of Nassau have contributed $5,000.

The Rev. W. P. Paxton, superintendent of the Southwest department of the American Sunday-school Union, has prepared a report of seventeen years' work. Schools organized in that time, 4,320; schools aided, 7,493; with over 400,000 pupils. These schools have received 34,535 Bibles and Testaments, and have purchased papers and books to the value of $25,485. The expenses of the department for the entire period of seventeen years have been $118,813.

Dr. Nevins, Presbyterian missionary in China, reports that the result of his tour the past winter was over two hundred baptisms; and Mr. Hunter Corbett, in this spring's work, baptized one hundred and four. Mr. Laughlin was requested by a native preacher some weeks ago to come to the place in which he was working, saying that he had a number to be baptized. As a result eighteen gave satisfactory evidence of piety and were baptized.

Rev. A. M. Mervin, a missionary, writes from Valparaiso, Chili, that there is much to encourage him in his work there. "To-day there have been thirteen inquirers to see me at my study; eight of these were from the young people in the congregation; five were adults who hope to unite soon with the Church. One of the latter is a most respectable woman nearly seventy years of age."

In Utah Territory the Presbyterians have 19 ministers, 5 churches, with 210 members, 23 schools, with 51 teachers and 2,000 scholars, and 1,800 in Sunday-schools. The Methodist Episcopal Church has 10 ministers, 6 churches, with 189 members, 5 schools, 6 teachers, and 450 scholars. The Episcopalians have 7 clergymen, 5 churches, 395 communicants, 5 Sunday-schools, with 730 scholars, 5 secular schools, with 25 teachers, and 770 pupils, and a hospital. The Congregationalists have 7 ministers, 2 churches, with 180 members, 11 Sunday-schools, with upward of 500 scholars, an academy and 15 free schools, with 23 teachers and 530 pupils, and church and school property, costing about $75,000. The Baptists are represented by 2 ministers, 2 churches, about 100 members and church property worth about $20,000. There are also 3 woman missionary teachers in the field. Other denominations are more largely represented.

The efforts to effect a union of the four Methodist bodies in Canada, known as Canada Methodists, Bible Christians, Episcopal Methodists and Primitive Methodists, have been successful. The union affects at least 600,000 people in the Dominion of Canada, Newfoundland and the Bermudas, and church property to the amount of millions of dollars in these provinces, and constitutes the strongest ecclesiastical body in Canada.

Queen Victoria's hatred of gambling has just received an illustration in the fact, as stated by a society journal, that she "has issued, or is about to issue, a private 'memorandum' enjoining the occupants of certain royal palaces, who by her favor are allowed to live there rent free, to 'the correction and reformation of their manners and excesses.' Recent events have brought to Her Majesty's knowledge the fact that in one of her palaces gambling has been regularly going on to an almost incredible extent. Enormous sums have been lost and won and an additional scandal has been brought about by the fact that the ardent players were wont to continue their amusement well into the morning of Sunday."

Evangelical work is making progress in Spain. Pastor Fliedner, in his last quarterly paper, speaks most hopefully of the state of things from a religious point of view in that country. He says: "New life is coming into a dead people—dead because it wants a Christian conscience, a conscience which no one has ever awakened. Now, on every hand, there is movement, weak and feeble, but yet evident and living. It is a new spring, which makes itself manifest; and we can fully and confidently sing, with Luther, 'The winter is past, the summer is hard by; the tender little flowers are peeping up. He who has begun the good work will perfect it.'"

Mr. Moody successfully opened his great mission at Islington in the north of London, November 4th. Four meetings were held, each of which was attended by from four to six thousand persons. One hundred persons rose to be prayed for. A number of prominent clergymen occupied seats on the platform during the day and evening services. Mr. Moody, alluding to his mission in Ireland, said that his three weeks' work in that country had been the most productive of his life. At the close of the evening meeting a man in the hall shouted out that Mr. Moody's last mission in London had been a failure. Mr. Moody answered by calling for volunteers to come out boldly on the Lord's side, whereupon about three thousand men arose *en masse*. The incident caused much excitement.

Book Department, Etc.

BIBLICAL HERMENEUTICS. A Treatise on the Interpretation of the Old and New Testaments. By Milton S. Terry, S. T. D. New York: Phillips & Hunt.

The interpretation of an author's meaning is often exceedingly important even in the affairs of this life; how transcendantly important, when the author is God, the theme salvation, and truth without any mixture of error the statement. Dr. Terry we think has shown himself in this book to be a well read, and a judicious guide. His survey is broad, his plan comprehensive, his execution masterly, and the whole demonstrates that he is a workman that needs not to be ashamed. It is an excellent book for reference. Its indices of the Bibliography of Hermeneutics, Scripture texts and general subjects are full and valuable, and are a fitting termination to this well filled volume.

THE DOCTRINE OF SACRED SCRIPTURE. By George T. Ladd, D.D., Professor of Mental and Moral Philosophy in Yale College. 2 Vols., pp. 761 and 764. New York: Charles Scribner's Sons. Price $7.00.

The great question which the author sets himself to answer in these portly volumes is "What is the Bible?" In order to respond in a full, satisfactory and convincing manner, the learned author has given years of vigorous study to the elucidation of the problems involved. He sets forth the claims of the Bible to be a revelation from heaven, and to show forth these claims in all their phases, he travels over a vast field, collects rich treasures and demonstrates in the face of all modern historical and critical research that these claims are sustained—that the various methods and results of unbelieving and destructive criticism can be thoroughly met, and the Bible be seen to stand on a broader and more stable foundation than ever before. While there are in these volumes admissions we would not make, and opinions with which we would not agree, yet the work which the author sets himself to do, he has nobly done and the result will be of immense value to all biblical students.

THE PARABLES OF JESUS. A Book for the Young. By Rev. James Wells, M.D. New York: Robert Carter & Brothers.

Notwithstanding the multitude of books on the Parables, there is a place for this one. The author set himself to give an explanation of them that would be specially adapted and attractive to youthful minds, and has admirably succeeded. His style is natural and easy, his comments transparent as glass, his illustrations fresh, tasteful and illuminating; and wherever the book finds its way, it will be a blessing to those who read it, whether in younger or riper years.

LIFE OF LUTHER. By Julius Kostlin; with illustrations from authentic sources. Translated from the German. New York: Charles Scribner's Sons.

This volume contains a singularly plain, candid, unvarnished statement of facts regarding the monk who is still shaking the world. The author commences with the birth of Luther and closes with his death, and all the events that occurred between these two points in the course of his wonderful career are related with impartiality; "nothing extenuated, nothing set down in malice." The reader is left to make his own deductions, form his own opinions and place the hero on his own niche of fame. We regard the biography as in many respects a model. It is well illustrated, contains fac-similes of important documents and is brought out in handsome style by the publishers.

PRESENT TRUTH. Sermons by C. H. Spurgeon. New York: Robert Carter & Brothers.

It were superfluous to praise anything emanating from this prince of preachers. The sermons in this volume have been collated from those delivered on Sunday and Thursday evenings. They are brimful of gospel truth, presented with the author's well-known pith, point, and earnestness, and each theme is one which presses for instant attention on the individual soul. Such books never become antiquated.

THE CHURCH IN SCOTLAND. A History of its antecedents, its conflicts and its advocates, from the earliest recorded times to the first assembly of the Reformed Church; by the Rev. James C. Moffat, D.D., Professor of Church History, Princeton Theological Seminary. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut Street.

Though Scotland is considered the home of Presbyterianism, it is a singular fact that no good history of this branch of Christ's Church in that land has hitherto been published. Dr. Moffat, however, has supplied this void in ecclesiastical literature. In doing so he has availed himself of the investigations of all his predecessors in the same field, has made independent research, and produced a book, readable, reliable, scholarly and full of interest.

THE PULPIT COMMENTARY. Edited by Rev. Canon H. D. M. Spence, M.A., and Rev. J. S. Exel, M.A. I. SAMUEL: *Exposition* by Rev. R. Payne Smith, D.D.; Homiletics, by Rev. Prof. C. Chapman, M.A.; Homilies by various authors, Rev. D. Fraser, Rev. B. Dale, M.A. New York: Anson D. F. Randolph & Co.

This is an elegant volume of 573 pages, and is one of a series on the whole Bible on the same plan. The work is admirably planned, executed by some of the best living scholars, contains the results of the widest research, gives only the substance of critical study, indicates whatever is available for practical instruction, and in its Homiletic department furnishes several modes of treatment of passages and gives the pith of many valuable thoughts. This volume is given wholly to I. Samuel, and in its comments leaves nothing to be desired by the preacher, Sabbath-school teacher or private student of God's word. Under an arrangement with the English publishers, A. D F. Randolph & Co., are issuing the work in America from duplicate stereotype plates and at about one half the price of the English edition.

ANIMAL LIFE. Being the natural history of animals; by A. Perceval Wright, M.A., M. D., Professor of Botany in the University of Dublin. With illustrations. Price $2.50. Cassell, Petter, Galpin & Co.: London, Paris and New York.

Those who have read "Goldsmith's Animated Nature," and who has not at least turned over the leaves of that interesting book and read snatches therein, will hail this volume by Professor Wright. The author did not set himself to produce a scientific manual, but a trustworthy, popular treatise that would be eagerly perused by a large class of intelligent readers who take a deep interest in the study of Natural History. The book is handsomely illustrated, gives the latest information regarding the instincts, habits, etc., of the various tribes of the animal kingdom, and will be a valuable addition to the books on the table of the family reading-room.

THE HYMNS OF MARTIN LUTHER. Set to their original melodies, with an English version; edited by Leonard Woolsey Bacon, assisted by Nathan H. Allen, New York. Published in commemoration of the four hundredth anniversary of Luther's birthday, Nov. 10, 1483. New York: Charles Scribner's Sons.

Protestant Christendom will thank the house of Charles Scribner's Sons for giving them this beautiful edition of Luther's Hymns by means of which, it is said, he did as much for the Reformation as by his translation of the Bible. Every peasant in Germany knows these hymns by heart and sings them as if they were living in the exciting times in which they were composed. They are given in this edition in chronological order with the tunes to which they were set during Luther's lifetime, and with Luther's own preface to each hymn. It is a most timely, spirit-stirring volume.

THE MAGAZINE OF ART. No. I., Vol. vii., December, 1883. New York, London and Paris: Cassell & Co.

This Monthly maintains its high character in every respect. It covers a wide field, contains etchings from many lands and of a great variety of subjects, accompanied with descriptions historical and didactic. "The Chronicle of Art" keeps the reader well informed of what is going on in the sphere of art life abroad, and "The Monthly Record of American Art" makes the information complete. It is a tasteful magazine throughout.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE. The Century, Union Square, New York. T. Warne & Co., Bedford St., Strand, London.

The December number of this superb magazine is on our table. Its frontispiece is an excellent portrait of Peter Cooper, and in the contents is a very appreciative and entertaining article on "Recollections" of this great benefactor. Among other notable articles are "Echoes in the City of the Angels," "The Bread-Winners," "The Fairest County of England." "The Pretenders to the Throne of France," etc. One, on "The Original Documents of The New Testament," is of special interest to ministers and biblical students. 1883 closes with a deservedly great reputation fairly won by this noble magazine.

REVIVALS: HOW TO PROMOTE THEM; as taught and exemplified by Bishops McIlvaine and M. Simpson, Drs. L. Beecher, A. Barnes, J. A. Broadus, T. L. Cuyler, R. W. Dale, J. Dowling, C. G. Finney, J. Hall, E. F. Hatfield, G. H. Hepworth, J. Hoppin, J. Knapp, J. McCosh, A. Park, A. Phelps, E. Pond, W. B. Sprague, G. Shepard, C. H. Spurgeon, T. D. Talmage, W. M. Taylor, J. Todd, and others. Edited by Rev. Walter P. Poe. New York: E. B. Treat, 757 Broadway, Office of THE PULPIT TREASURY. 1884. Price, $1.50.

A revived condition of the Churches is the great desideratum for the world. Its evangelization would quickly follow an earnest aggressive piety in all the evangelical denominations. This book points out how such a blessing may be obtained. Some of the best men, both of the present and past generations, here give their testimony, and the pastor, lay-worker, or private Christian who has the welfare of Zion at heart, will hail this book as a boon to himself, his pastor and his Church. It is a book for all. It will warm, enlighten, direct, bless.